The Christians LOOKING-GLASSE:

Wherein he may *cleerely see*

His loue to GOD liuely expressed,
His Fidelity truely discouered,
And Pride against { GOD and Man, } Anatomised.

whereby the Hypocrisie of the times is notoriously manifested.

By THOMAS TVKE,
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TO THE RIGHT VERTVOVS AND HONOVRABLE LADY, the Lady ALICIA DVDLEY.

MADAME,

THere are three necessary vertues well be-seeming euery Christian Man, *Charity*, *Fidelity*, and *Humility*, both towardes *God* and *Man*. There are foure reasons (to passe by many moe) which should moue vs to the loue of God: First, because hee is our gracious *Father*, who of his owne will *begat vs with the word of truth, that we should be as*

4. Reasons of louing God. Math. 23. 9

Iam. 1. 18.

the first fruits of his Creatures. Now if a childe shall loue his father, of whom he hath receiued a part of his body, how much more ought he loue God, (*Qui animam suam infundendo creauit, & creando infudit*) of whom hee hath receiued his soule, and to whose goodnesse he stands obliged both for soule and body, both for the being & continuing of them? Therefore *Dauid* saith,

Psalm. 139 13. *Thou hast possessed my reines, thou*
Psal. 71. 6. *hast couered me in my Mothers wombe. Vpon thee haue I been staied from the wombe: thou art hee that tooke me out of my mothers bowels.* And *Iob* long before him,

Iob. 10. 8. 11. 12. *Thine hands haue made me, and fashioned me wholly round about; thou hast clothed me with skin and flesh, and ioyned me together with bones and sinewes: thou hast giuen me life and grace, and thy visitation*

on hath preserued my spirit.

Secondly, *God* is to be loued for his most *sweet* and pleasing *nature*, which the wicked indeed feeleth not; because (as *Isidore* saith) *he hath lost the palate of his heart with the feuer of iniquity.* 2. Reason.

Thirdly, God by his *beneficence* hath deserued our loue: for out of his meere loue he sent his *own* and *onely Son* into the world, to saue vs when we were lost, to redeeme vs when we were *captiues*, and by his death to giue vs life when we had deserued nought but death. 3. Reason. Ioh. 3. 16.

Fourthly, *aske now the beasts, & they shall teach thee*, and the fowles of the heauen, and they shall tell thee: speake to the earth, and it shall shew thee, or the fishes of the sea, & they shall declare vnto thee. Euen these things in their kindes do praise 4. Reason. Iob. 12. 7.

God, and shew their loue vnto man, for whom they were appointed: and shall man shew no loue to God, and in loue do nothing for God, for whom his creatures doe so much good, & suffer so much euil, being all put vnder his feet, and subiected to his power, *All sheepe & oxen, yea & the beasts of the field, the fowles of the aire, and the fish of the sea?*

Psal. 8. 6. 7. 8.

Now because a man hath in him *life* like a plant, *sense* as a *beast*, and *vnderstanding* proper to a *Man*, therefore it behooues him to *loue God* with his life, with his senses, and with his reason. Our Sauiour saith, we ought to *loue God with all our heart, with all our soule, and with all our minde.* We ought to loue him with *all our heart*, that is, with all our affections, delighting and ioying in him more then in any thing:

Of the manner how wee ought to loue God.

Mat. 22. 37 1. With all our hearrt.

For

For he loues not God, that delights in any thing more then in God: and as S^t *Auſten* ſaith, *Minus te amat, qui aliquid tecũ amat, quod non propter te amat.* By how much the more the lower bowes of a Tree are multiplied, by ſo much the leſſe it groweth vpwards: ſo by how much the more a man doth loue theſe things beneath, by ſo much the leſſe is his loue erected and lifted vnto God aboue: therefore ſuch loue is to be pruned & cut away, as ſuperfluous branches frõ a tree, that it may thriue the better. God requires the whole heart, *My ſon, giue me thy heart*, like ſome noble *Bird* of prey, that ſeizeth vpon the heart: for he alone created it, he alone couers it, and he only can content and fill it. *Totum exigit te, qui fecit te totum*, he requires thee all,

A Simile.

Pro. 23. 26.
A Simile.

Auguſtine.

Si totum me debeo pro me facio, quid addam iam pro me refecto? Bernard.

that made thee all. If we owe our selues wholly for our generation, what shall wee adde for our regeneration? Neither are we so easily new made, as made. In the first work God gaue vs vnto our selues: in the second he gaue vs himselfe, and restored vs vnto our selues. Being therefore both giuen and restored, we doe owe our selues for our selues, and we do owe our selues twice. But what shall wee repay vnto the Lord for himselfe? For although we were able to repay our selues a thousand times, what are wee vnto the Lord? If a man had some speciall iewell which he is minded to giue away, he would bethinke himselfe where hee might best bestow it. Our heart is the best member which wee haue, and *God* is our best friend, let vs bestow it vpon him: it is

A Simile.

not

not loſt, that is giuen vnto him.

Secondly, wee muſt loue the Lord with all our *Soule*, enduring rather the ſeparation of the *ſoule* from the *body*, then that our *ſoule* ſhould be ſeparated from *God*, who is the ſoule of our ſoule, & the comfort both of ſoule and body. And becauſe our ſoule affoords life and ſenſe vnto the body, therefore to ſhew that we loue God with all our ſoule, we ought to honour him with our liues all our life long, and with all our ſenſes, ſuffering them to be guided by his will, and chuſing rather to bee depriued of them all, then of him, that gaue them all.

2. With all our ſoule.

Our life and ſenſes ſhould be beſtowed vpon God

Thirdly, we muſt loue him with all our minde and vnderſtandings and cogitations being fixt vpon him, and ruled by him: His word ſhould informe and

3. With all our minde

God must haue our thoughts & vnderstandings.

and direct our reason; our reason rightly informed, should rule our wils, our affections and conuersations, in all which wee ought to seeke and apply our selues vnto God, that our liues, our affections, our wils, and our vnderstandings may be said to be Gods, so as although we liue, yet we may truly say, *we liue not, but God doth liue within vs.* And so much for our loue of God.

Of self loue. Why and how a man should loue himselfe.

Loue of *Man* is either loue of *our selues*, or of our *Neighbour*. That a man should loue *himselfe* it is very necessary: for he that loues not himselfe, cannot loue another. And as S. *Austen* saith, *Si non nosti diligere teipsum, timeo ne decipias proximum sicut teipsum*; if thou knowest not to loue thy selfe, I am afraid least thou shouldst deceiue thy neighbour as thy selfe. Yet is it no

no easie matter for a man to *loue himselfe aright*: for he that loues iniquity hateth his owne soule, and hee that loues himselfe in the way of sin, doth loue a robber condemned to dye. *Si malè amaueris, tunc odisti: si benè oderis, tunc amasti*: If a man loue himselfe amisse, hee hates himselfe: but if hee hate himselfe well, then he loues himselfe. If a man loose himselfe by louing himselfe, then he finds himselfe, if he hate himselfe. Let vs therefore learne to loue our selues by not louing our selues. He that hates his lusts, loues himselfe: he that *loues his lusts*, hates himselfe. He that will loue himselfe well, must loue himselfe in *God*, and for *God*: and either because he is *Gods*, or that hee may bee *Gods*. And thus much for *Selfe-loue*. *Augustine.*

Our *Neighbour* also is to bee loued,

loued, whether friend or foe, rich or poore, yong or old, high or low: For (*Per amorem Dei amor proximi gignitur, & per amorem proximi amor Dei nutritur*) the loue of our neighbour is begotten by the loue of God, and the loue of God is nouriſhed by our loue of our Neighbour. Here firſt I ſay, we ought to loue our neighbour, becauſe he is a *Man* of the ſame *fleſh* with vs, or becauſe he is a *Chriſtian* of the ſame *faith*, incorporated into the ſame body, and animated by the ſame ſpirit. In whomſoeuer Chriſt doth ſhew himſelfe, he is to bee loued, in the poore as in the rich, without reſpect of perſons. A Diamond is a Diamond whether ſet in Gold or Siluer, or in Iron, or Wood, and hee that reiects or cõtemnes Chriſt in a *poore* man, loues not Chriſt in

Gregory. Why our neighbour is to bee loued.

in a *rich* man, but riches: yea, we are to loue our *Enemies*. So Christ said, and so he did. Hee said so: *I say vnto you; Loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them that hurt you.* And so hee did; for vs, *which were strangers and enemies, hath he also reconciled. While we were yet sinners, Christ died for vs.* Secondly, thus it behooues vs to doe, that wee may resemble our heauenly Father, and shew our selues to be his sonnes: For hee sendeth *his raine on the iust and vniust.* Thirdly, else shall we loose our reward: *For if you loue thē that loue you, what reward shall yee haue?* Fourthly, because GOD hath selected and singled vs out from the multitude of the world, therefore wee must bee singular and egregious for our conuersation:

5. Reasons of louing our enemies.
Math. 5. 44
Colos. 1. 22
Rom. 5. 8.
Math. 5. 45
46.

Mat. 5.47. conuersation: *If yee bee friendly to your brethren onely, what singular thing do yee? do not euen the Publicans likewise?* And shall Christians do no more thē Publicanes, then Turkes, then Indians, then naturall men? Fiftly, it is by our Apostle commanded and commended vnto vs, Gal. 6. 10. When hee saith; *Let vs do good vnto all; if vnto all, then vnto* Rom. 12. 20 *our enemies; Therefore if thine enemy hunger, feed him,* saith he, *If hee thirst giue him drink.* Now if wee must not deny him our *beneficence*, then not our *beneuolence* for it is no good deed, if it bee not of good will: And if we Rom. 12. 17. must *recompence no man euill for euill*, then not to our enemies; and where there ought to be no *maleficence*, there should also be no *malevolence*; as wee must not worke him ill, so wee must not will,

will, nor wish him ill.

So then our Neighbour is to bee loued, but how? Euen as our selues; which *As* doth not shew partiality, or equality, but similitude; not measure, but manner; that is to say, Holily, Iustly, Truely, and Constantly: *Holily*, that is, *for* GOD, and not *against* GOD, *vnder* GOD, not *aboue* GOD: For he loues not GOD, that loues his neighbour with GOD, whom hee loues not for GOD; and hee that loues his neighbour more then GOD, is vnworthy of GOD, and makes his neighbour to be his GOD.

How our neighbour is to be loued.

Mat. 22.39

Sanctè.

Iustly, for a man must not loue his neighbour in euill, or for euill, but in good, and for good: Hee must bee so loued, as that his vices may be hated: Hee must bee loued, if not *(quia iustus)* because hee is iust, yet *(vt sit*

Iustè.

sit iustus) that hee may become iust. *Loue* must not bee the bond of vnrighteousnesse; we may not loue a man so as to fall in loue with, and to learne his vices.

Vere. August. *Truely*, that is in the *Truth*, For *(nemo potest veraciter esse amicus hominis, nisi primitus fuerit amicus ipsius veritatis)* no man can be a true louer of a man vnlesse first he bee a louer of the truth. I say againe *truely*, that is, the man must be loued, not his riches, honours, greatnesse, his *good* must be sought, and not his *goods*; hee, not his. Some loue their neighbours, as dogs doe bones, for the flesh that is on them; or as men do Trees, for their fruite; or as Kites do a Carkase, for reliefe: But wee ought to loue them euen for themselues, for this, that *they are men*, or for this, that *they are vertuous* and

and good men.

Lastly, our Neighbours are to be loued *Constantly*: With some men, friends are like flowers, which are esteemed of no longer, then whiles they are fresh. Many mens loue is like to that of Harlots, who loue, whiles there is lucre; they loue not the man, but his gifts: They are like the *Gleads* in the fable, that followed the old wife bearing Tripes to the Market, but forsooke her home-ward, when she returned empty. A man shall be loued in prosperity; but it is a question whether the man, or his fortunes, bee rather loued: Aduersity will try the force of friendship, and vertue of loue: Hee which forsakes his Neighbour in aduersity, doth manifestly shew that hee loued him not in prosperity: It was not the

Perseueranter. Of the constancy of loue.

man which was loued, but the mans prosperity. But we ought to bee constant in our loue: Whiles we see either *Humanity*, or *Christianity*, we haue cause to loue. *Let vs not therefore bee weary of well-doing: Let brotherly loue continue.* And so much for *charity*, which for perpetuity, and seruiceableness vnto others, is more excellent, then either faith or hope.

Gal. 6.9.
Heb. 13.1.
1. Cor. 13.13

Of faithfulnesse.

The next is *Fidelity*, when men are fast and faithfull vnto men for GOD, and vnto GOD for GOD himselfe. This faithfulnesse vnto GOD is demonstrated by fearing him vehemently, by obeying him constantly, by dispensing faithfully, by keeping things committed to him carefully, by louing him incessantly, and by suffering for him courageously. The reasons that should

moue

moue vs heereunto are many. 1. GODS Commandement. *Bee thou faithfull vnto the death:* 2. His Promise, *And I will giue thee the Crowne of life. I haue fought a good fight*, (saith Saint *Paul*) *and haue finished my course, I haue kept the faith:* heeres his Fidelity: *From henceforth is laid vp for mee the Crowne of Righteousnesse*: theres his reward. 3. The example of GOD, and his seruants: Of GOD, who failes not his people, forsakes not his inheritance, but *Keepes his fidelity for euer*, and will not depart from them to doe them good. Of his *Seruants*, as *Abraham*, *Iob*, *Moses*, *Daniel*, and the Martyrs, whom no death could daunt, no torment could affright, no pleasure hold, no promotion preuaile with, no allurement inchant, but claue fast to GOD,

7. Reasons of Fidelity.
Reu. 2. 20.
2. Tim. 4. 7. 8.
Psal. 94. 14.
Psal. 146. 6.
Ier. 32. 40.

and chuſed rather to die for Him, then to liue againſt Him. 4. We deſire GOD to be faithfull vnto vs, therefore we ſhould ſhew our ſelues faithfull vnto Him. 5. Wee exact fidelity of thoſe, that are vnder vs, therefore in reaſon we ſhould behaue our ſelues faithfully to GOD, which is aboue vs. 6. Fidelity is a moſt certaine argument of felicity, for *hee that endureth to the end ſhall bee ſaued:* Finally, vnfaithfulneſſe is puniſhed with perdition: *Fearefull and vnfaithfull perſons ſhall haue their part in the lake, which burneth with fire and brimſtone, which is the ſecond death;* And ſo much for Fidelity.

Mat. 10. 22. Heb. 10. 39

Reu. 21. 8

Of humility.

The laſt is *Humility*, wherby we doe not ouer-weene our ſelues, but behaue our ſelues humbly towards GOD, and Man. Humility

mility is to be shewed towards a mans Superiors, Equals, and Inferiours. The *Superiour* of all *Superiours* is GOD. *Submit your selues vnto* GOD: *cast downe your selues before the* LORD, *and hee will lift you vp.* GOD is Omnipotent, All-VVise, most Iust, and hath absolute authority ouer all flesh, therefore wee ought to humble our selues before him, and throw our selues downe before his Foote-stoole. Secondly, we ought to carry our selues lowlily towards all our *Betters.* Therefore the Law saith, *Honour thy father, and thy mother:* And Saint *Peter, yee younger submit your selues vnto the Elders.* Thirdly, towards our *Equals,* For wee must do, as we wold be done by: wee would haue our equals giue vs due respect, and not by pride exalt themselues aboue vs. *In giuing*

Iam. 4. 7. 10

Ex. 20. 12.

1. Pet. 5. 5.

Math. 7. 12.

Rom.12.20 *uing honour* (ſaith Saint *Paul*) *go*

Rom.13.7. 8. *one before another: Giue to all men their due; owe nothing to any man, but loue.* It was *Pompeis* too-great ſtatelineſſe, that hee would acknowledge no equall. Fourthly, towards our *Inferiours:* For it is a mans honour ſometimes to neglect his honor, and his greateſt Greatneſſe, in caſe, not to know his greatneſſe. I ſuppoſe there is in euery man ſomething, which craues our humility; and euen this ſhould make vs humble vnto all, becauſe life and death is common to vs all, becauſe by Nature wee are ſinners all, and it is nothing in vs, that makes the difference, but the grace of GOD vnto vs, which was neuer deſerued of vs.

Why wee muſt bee humble towards our inferiours.

1.Cor.4.7 *For who hath ſeparated thee? and what haſt thou, that thou haſt not receiued?* It behoues vs therefore

(as

(as we are exhorted) *To submit our selues one vnto another, and to decke our selues inwardly in lowlinesse of minde: For euery man that exalteth himselfe, shall bee brought low: and he that humbleth himselfe, shall bee exalted.* For GOD is gracious to the humble, but opposeth himselfe to the proud, hee breaketh their branches, hee teareth them vp by the rootes, hee scattereth brimstone vpon their dwellings, hee tumbles them from their seates, and laughs at their downe-fals. 1.Pet. 5.5. Luk. 18.14.

Thus haue I giuen you a say of that, which is more largely handled in this Booke, which I Dedicate vnto your Ladiship, in whom these three vertues, by the Grace of GOD, haue met together, & do kisse each other, beseeching this good GOD still to increase his Graces in you,

and at the length to Crowne you with eternall glory in the heauens.

Saint *Giles* in the Fieldes,
Auguſt. 23. 1614.

Your Ladiſhips in Chriſt Ieſus,

Thomas Tuke.

The

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THE

The Christians Looking-Glasse.

PSALME. 31. VER. 23.

Loue ye the LORD, *all his Saints, for the* LORD *preserueth the faithfull, and aboundantly rewardeth the proud-doer.*

HOLY *Dauid*, hauing in foure verses next afore-going declared the goodnesse of GOD to them that feare him: and among them to himselfe in speciall; in this verse hee exhorteth *All Saints*; euen all that the LORD hath sanctified to himselfe by his mercies, to deuote

and addict themselues to the LORD by loue.

In this verse two things are considerable: First, the Psalmist Exhortation, *Loue yee the* LORD *all his Saints*; And secondly his Reasons to set it on, drawne from an act of GODS grace to some, and of his iustice to others, expressed in the words ensuing.

In the exhortation three things are to bee obserued: first, the *duety* required, *Loue*: secondly, the *obiect* of it, *the* LORD: thirdly, the *persons*, of *whom* it is to be performed, *All his Saints*.

Scal.ex.301 sec.1. Of loue first, *Amor est affectus vnionis*. Loue is an affection of vnion; *Quo eum re amatâ aut vnimur, aut perpetuamus vnionem*: By the which wee are either vnited, or doe continue the vnion with the thing beloued. Or *Loue* is a certaine motion, whereby the heart is moued towards that, which either is *Truely*, or *Seemingly* good, desiring to draw the *good* vnto it selfe, that it might enioy

What loue is.

enioy it. For the *obiect* of loue is *good*; And though a man sometimes loue an euil, yet it is to him a seeming *good*: And the *Nature* of loue is to vnite and *Knit* diuerse things together, and of sundry things to make *one*; And a regular and true-hearted loue is that, which causeth vs to loue a thing, because it is good in it selfe, and not for any base, or by-respect. With this loue wee ought to loue GOD, and our neighbor for GOD.

The obiect of loue.
The property of loue.

Loue of GOD what.

The loue then, wherewith we are exhorted to loue the LORD, is an *Holy affection*, *Whereby wee loue* GOD *in* CHRIST IESVS, *for himselfe*: Or it is, a *Gracious affection* of the *Heart*, arising out of *Knowledge* and *Faith* in GOD, and *kindled* in the soule by the HOLY GHOST, by which a man is ioyned & *Knit* to GOD, taking delight and content in him more, then in any thing besides.

First, I call it an *affection* of the *heart*, because with it the heart is affected and inclined; affections being certaine motions of the heart,

Loue is an affection.

where they haue their seate and being.

Loue a grace.

Secondly, I said it is a *Gracious* affection; for to loue is a worke of *Nature*, but to loue an obiect *Well*, that's truely *Good*, as is the LORD, is χάρισμα θεοῦ, a worke of *Grace*. For

1.Cor.3.5. wee are *not sufficient of our selues to thinke any thing, as of our selues:* Therfore our sufficiency & strength to loue a *right* obiect *rightly*, must needs bee from the *Grace* of GOD,

Phil.2.13. *Who worketh in vs both the will and the deed of his owne good pleasure.*

Thirdly, I say this loue ariseth out of the *Knowledge* and *Faith* in

Ouid. Loue is frō knowledge GOD. For *Quod latet, ignotum est, ignoti nulla cupido*; Things vnknowne are vnaffected, and loue is according to a mans acquaintance: A man cannot loue GOD, before hee know that GOD is, and that hee is good, and therefore worthy loue, sweete and amiable, and according to that measure of knowledge, that men haue of him, and of his benefites, and according as they ponder and

and remember them, so they may be said to loue him: And for because our knowledge of him is in this world nothing so perfect as it shall bee in the world to come, therefore also our loue on earth is not so perfect, as it shall bee in the heauens, when besides the vision of Grace wee shall attaine vnto the vision of Glory, When *Wee shall see face to face, and know as wee are knowne*, as the Apostle speaketh to the *Corinthians*. Will yee see this in the glasse of humane practise? A child not knowing the worth of siluer preferres a Counter to it; Barbarous people not knowing the benefites of learning loue it not. The couetous man knowing the vertue of gold, hoords it, loues it as his GOD: A good soule knowing the vilenesse and dangers of sinne shunnes it, loathes it; and perceiuing the benefites of true Religion loues it, followes it; and experience shewes that many men, places, things, are vnloued, and vnregarded, because

1. Cor. 13. 9. 12. Vision of Grace, & of Glory.

The last point cleered by Similies.

their vertues, properties, excellencies are not knowne to them, that do looke-ouer and neglect them. Hee then that would loue GOD, let himlearne to know GOD: If men knew him well, they would not loue him so ill. The reason why men commonly are so farre in loue with pleasures, profits, and preferments is because they know the sweetnesse of them, though they proue often bitter to them in the latter end, so as that they might iustly wish they had not knowne them, or had knowne better how to haue vsed them: So surely our knowledge of GOD would stirre vp our loue, did wee know him and vnderstand his perfections well and truely, hee would rauish our hearts, but the loue of the world doth raise vp such a mist within vs, as that our eyes are darkened, the starres of our vnderstanding are clouded, so that we see not, wee thinke not of his louely Nature, we cannot behold his Beauty: But let vs dispearse these fogs,

Why men loue GOD no better.

and labor to know him, that we may bee fit to loue him. Loue like a thrid sowes our soules to GOD, but the way is prepared by knowledge as by a needle.

Loue is as a threed, and knowledge a Needle.

And as concerning *Faith*, certaine it is that faith in the loue of GOD makes a man returne his loue vnto GOD, for till a man beleeue that GOD doth loue him, and is reconciled to him, hee comes not to him: So long as hee apprehends nothing but wrath, hee flies him as his enemy; and being punished hee repines and murmurres, as male-conted: But when a man comes to bee perswaded of GODS fauour to him, and begins to haue affiance in his mercy, forth-with hee begins to draw neere by loue vnto him, hee sets his heart vpon him, and in loue preferres him to all the world: And the more hee beleeues, the more he loues, his soule is ready to say with *David, Thou art my* LORD, *and the portion of my inheritance: My soule praise thou the* LORD, *and all that is*

Loue springs out of faith.

Ps. 16. 2. 5. & 103. 1. 2. 4.

within thee praise his holy Name, which forgiueth all thine iniquity, and healeth all thine infirmities, which redeemeth thy life from the graue, and crowneth thee with mercy and compassion?

The truth of which wee see confirmed by Saint *Paul*, who saith that *Loue is out of a pure heart, and a good conscience, and of faith vnfained:* Without the which faith also there is neither pure heart, nor good conscience. This wee may illustrate by the dealings of men, who will not make a league of loue with them whom they trust not, but rather abandon all society with them: On the contrary, whom they dare trust them they dare liue with; in whom they haue confidence, in them they do delight; and of whose loue they are perswaded, them they will loue and shew kindnesse too. And wee see by experience that one flame licks another to it, and one fire draweth another; so one loue also begets and drawes another. And if it happen that a man bee hated of him

1.Tim.1.5.

A Similie.

A Similie.

him to whom hee beareth loue, it is because hee that is loued, takes no notice of, nor feeles the loue which is borne vnto him. Let vs therefore haue faith in GOD, for as wee beleeue, so shall wee loue: Without doubt the brethren of *Ioseph*, when they met with him in *Ægypt*, did not loue him as their brother, till hee had made himselfe knowne, and till they were verily perswaded that hee was their brother; so wee shall neuer loue GOD as his children, till wee acknowledge him for our Father, and bee by faith perswaded of his loue.

Why a mã hates him, that loues him.

A Similie.

Fourthly, I said that loue was *Kindled* in the soule: For the loue of GOD is a Cœlestiall Fire, seruing to comfort and refresh the heart, and to inflame it with an holy zeale and to consume these filthy vapours of malice, enuy, pride, treachery, and such other noysome lusts, as are within him.

Loue a fire.

Fiftly, I say it is kindled by the HOLY SPIRIT, therefore Saint

Paul

Gal. 5. 22. Loue, the worke of the Spirit.

Paul cals it the *Fruit of the Spirit*; for if the hatred of GOD be a worke of the flesh, and from the motion of the Deuill; then the true loue of GOD must needes bee the worke of the Spirit, who enlightens the minde, inspireth faith, and perswades the heart to loue and delight in GOD: How much are wee bound to GOD, of whose pure loue to vs it is, that wee haue any loue to him: He comes downe to vs, before we go vp to him; Hee drawes vs before we run, and lookes vpon vs before we turne our eyes to him: LORD, *what is man that thou regardest him, or the sonne of man, that thou so thinkest on him? What shall I render vnto the* LORD *for all his benefits towards mee? O my GOD and my King, I will extoll thee, and will blesse thy Name for euer and euer.*

Ps. 144. 3. Ps. 116. 12. Psal. 145. 1.

Loue knits vs to *God*.

Finally, I said that loue doth *knit* our hearts to GOD, and makes a man take him for his chiefe contentment: For as hatred doth rend, disioyne, and separate: So loue doth vnite, knit, and tye together. Loue married

married *Iacob* and *Rahel*, loue vnited *Dauid* and *Ionathan*: and so our hearts by loue are wedded and vnited to GOD, and for GOD to one another: *That they might bee knit together in loue*, saith Saint *Paul*. 'Twas Loue, that made our Sauiour pray that all his Members might bee *One* with Him, and his Father: and it is loue also, that makes vs deny our selues and the world, and study to liue so, as if wee were not ours, but GODS: 'Tis hatred that breeds dislike, auersation, and discontentednesse: And so it is loue, that causeth ioy, delight, contentment: When loue hath once possest the soule, it moues it to ioy in GOD, to make him her prime contentment, and to exclaime with the Psalmist: *Whom haue I in heauen but thee? and I haue desired none on earth with thee: GOD is the strength of mine heart and my portion for euer.* And vndoubtedly, what thing soeuer a man doth best loue, that to him is his best contentment: for loue causeth content,

Col. 2. 2. Ioh. 17. 21.

The fruits of hatred and loue.

Psa. 73. 25. 26.

A simile.

as the light doth comfort, and contentment is imbarked and enbotled in it, as a Tree in a Barke, as water in the clowdes; Therefore the Greek word (ἀγαπάω) signifying to loue, signifies to rest in, or to bee contented: And thus wee haue seene what loue is.

God the obiect of this loue.

Ps.145.8.17

Psal.145.3. & 147.5. & 146.6 7.8. & 147.3 Ps. 145.19 20. & 146. 9.

The *Obiect*, on whom this loue heere spoke of should bee *fixed*, is the LORD, euen hee, who is gracious, and mercifull, slow to anger, righteous in all his waies, and holy in all his workes: Euen he, whose greatnesse is incomprehensible, and whose wisedome is infinite, which made heauen and earth, the sea, and all that is therein; and keepeth his fidelity for euer; which executeth iustice for the oppressed, giueth bread to the hungry, loueth the righteous, healeth those that are broken in heart; preserueth all that loue him, fulfill the desires of all that feare him releeueth the fatherlesse and widdow, and sheweth mercy vnto *thousands* to them that loue him: Euen hee,

Ex. 20.6.

hee, I say, that remembred vs in our base estate, cut the cords of the wicked, rescued vs from our oppressors, deliuered vs from our sins, brought vs from our errours, translated vs out of *Babylon*, saued vs from that *Purple Harlot*, shewed vs his Word, giuen vs his Gospell, honoured vs with peace; deliuered our Rulers, rescued his Annointed, and saued vs all, both Church and Kingdome, from that *Hel-made*, horrid, and prodigious *Powder*. O LORD, how great is thy loue vnto vs! how amiable is thy Name in all the world! Blessed bee thy Name for euer, and let all thy people say, *Amen*. Nouem. 5. 1605.

The *Persons* who are exhorted to this *Loue* are *All* GODS *Saints*, euen all they, that haue tasted of his loue, and which in mercy hee hath hallowed for himselfe; euen *All* of them, yong and old, rich and poore, high and low, men, women, and children; for in saying *All*, hee excepteth *None*; the *Yong* men for their strength; *Old* men for their wisedome, Who ought to loue GOD.

dome, the *Rich* for their wealth, the *Poore* for their correction, the *High* for their greatneſſe; the *Low* for their meaneſſe, with which vertue and piety commonly cottens beſt with; *Men* for their ſupereminent honour, *Women*, becauſe hee hath graced their Sex, by bringing forth of a Sauiour, and *Children* for his great care and manifold protection of them: and all in generall for their Sanctification by grace on earth, and eternall Saluation in immortall glory in the Heauens.

Obiect. But are none bound to loue the LORD but his Saints?

Solution. Yes, without doubt, the Law ties all, for all are of his making, his goodneſſe reacheth vnto all, and hee is the Sauiour of all: But *Dauid* heere ſpeakes vnto Saints onely, being ſuch as himſelfe moſt delighted in, and of whom hee beſt hoped, being beſt affected, and ſuch alſo as whom GOD doth moſt deerely loue, and honour with his greateſt fauours.

Pſal. 145. Math. 5. 1. Tim. 4 10

Our

Our lesson then from hence is this; All of vs, euery mothers child, without exemption of any; should loue the LORD. *Doctrine.*

But because, as hee that speakes Greeke or Lattine to him, that is no Grecian or Latinist, is but as a Barbarian to him, and does but beate the aire: So the Language and discourse of loue to him, that loues not, is but barbarous and vnpleasing, as sounding Brasse, and a tinckling Cymball: Therefore that wee may conceiue and reape profite by these things, which shall bee deliuered concerning our loue of GOD, it behoues vs to blow vp the dying and fainting coales of this heauenly and holy fire within our breasts: And seeing that the eare tasteth words, as the palate doth meate, let vs haue vnderstanding and attentiue eares, that discerning the things, we shall heare, to bee good, wee may receiue and digest them, and like prudent hearers shewforth the fruits therof in our liues & conuersations. *Barbarus hic ego sum, cùm non intelligor vlli*, Ouid. Iob. 12. 11.

First,

Reason 1. Why wee should loue the LORD from the necessity thereof. Deut. 6. 5 & 10. 12.

Mat. 22. 38

First, then I say, *Necessity* lies vpon vs to loue the LORD: Woe vnto vs, if wee loue him not. For first, it is GODS expresse commandement: *Thou shalt loue the* LORD *thy* GOD; and now *Israel* (saith *Moses*) what doth the LORD thy GOD require of thee, but to feare *and loue him.* This our Sauiour calleth a *Great Commandement*; the Commander is great, the Obiect is great, the vse of the duety is great, and their reward is great, that take care to do it: And though there were no other reason to moue vs to it, but his bare command, yet were that reason strong enough to bind vs: *Sic vult, sic iubet, stet pro ratione voluntas.* The power of a King, the authority of a Father, the place of a Maister, *necessitatis*, the subiection, and obedience of a Subiect, Childe, and Seruant. But GOD is our King, our Father, and our Maister, hee hath an absolute, inexitable and vncontroleable power and iurisdiction ouer vs: Therefore his very bare command

GODS precept binds vs to loue him.

command should condition and controule vs without more adoe.

But secondly, besides the precept, there is a most heauy curse, which, vnlesse a man do loue GOD, hee cannot scape: For though our loue of GOD bee not the cause why, but a signe that GOD will blesse vs, yet our hatred, or *Non-loue*, doth deserue his curse. Therefore Saint *Paul* denounceth him accursed, that loues not the LORD IESVS, who is GOD *ouer all, blessed for euer, Amen.*

Except we loue GOD we shall be cursed.

1. Cor. 16. 22. Rom. 9. 5.

Thirdly, except wee loue GOD, wee cannot worship him: For true worship is, *Loue ioyned with duety towards a mans superiours.* So that, where there is no loue, there is but *counterfeit* seruice, or *none* at all.

No loue no worship.

Scal. ex 317 §. 3.

And indeed, as hee that loues not GOD, cannot worship him, so neither can hee loue his neighbour for GOD, and in GOD: And *Hee, that loueth not his brother, is not of* GOD *but abideth in death:* Certainely, hee that loues not the father, as the fa-

No loue of GOD, no loue of the godly.

1. Ioh. 3. 10. 14.

ther, loues not the sonne, as the son, loues not his brother as the childe of GOD, as the brother of CHRIST, as the childe of the Church: which wee all ought, and who so doth not, shall haue small reward.

GODS ordinances profite not him, that loues not GOD.

And that the necessity of this duty may yet appeare, let vs know, that as iron is vnfit to bee wrought on, vnlesse it bee heated in the fire: and as waxe will not seale well, except it bee warme and soft: euen so are wee, till wee bee inflamed with loue, till that holy fire hath heated vs: Till then, the Word, the Sacraments, the Minister, his Binding, Loosing, Preaching, Praying, Blessing, will bee of no true reckoning with vs, and wee shall take no comfort in them.

Without loue, good deeds, fauour of men, &c. are nothing worth.

And say that a man had the loue of all men; say that hee could speake all Languages in the world, and were able to remoue Mountaines, to cast out deuils, to cure all diseases, to heale all wounds, and should crumble out all his goods to the poore,

poore, suffer for the truth, do and suffer many things for his Country, yet if he loued not GOD, he might truely say with Saint *Paul*; *Hee were Nothing:* And thus wee see the necessity of louing GOD. 1.Cor.13.2

A second argument of this duety, is from the *Equity* thereof: For seeing Almighty GOD doth loue vs, as it appeareth by his Electing, Redeeming, Sanctifying, and Preseruing vs in CHRIST IESVS his beloued Sonne, it is a matter of equity that wee should remonstrate our loue vnto him in that his Sonne; and the rather also, because our loue to him comes short in measure of his loue to vs: For GODS loue is a *Descending* loue, but our loue to him is an *Ascending* loue; and loue descending is more naturall, more vigorous, and more vehement then loue ascending: As wee see in fathers and mothers, who loue their children better then their children loue them. And reason may bee giuen heereof: For GOD knowes vs better 2d Reason, To loue GOD is a matter of equity. GODS loue to vs descending

ter then wee know him: And there is no corruption, no vitiosity of nature in him, as there is in vs: Wee are not so good and candid of nature, as Hee: Neither haue wee any thing of ours in GOD to loue, as hee hath in ys; for wee, and euery good thing in vs is of GOD.

Ephe. 2. Besides, GOD loues vs, that deserue his hatred, being by nature dead in sinnes, and children of wrath, and bringing forth many rootes of bitternesse, and fruites of iniustice; how vnequally then should wee deale with him, if wee should not loue him, who deserues our loue, being most louely in himselfe, and bearing such loue vnto vs.

Psal. 8. 4. & 144. 3. *What is man* (saith *Dauid* vnto GOD) *that thou art so mindfull of him, or the sonne of man, that thou thinkest on him?* And what is GOD, ô man, that thou art so vnmindfull of him, bearing so small respect and loue vnto him? If it bee vntolerable ingratitude for a man to be loued of a man, and to receiue continuall tokens of loue

loue from him, and yet in the meane time not to loue his louer, and to shew no signes of kindnesse towards him? What horrible impiety, iniustice, and vnthankefulnesse, is it to bee beloued of GOD, and to returne no loue vnto him; to receiue daily testimonies of loue from him, and yet to shew no loue vnto his Name? Farre be this vneuen and vnthankefull dealing from vs, that owe more loue vnto him, then wee can expresse in worke or word? *Nimis durus est animus, qui si dilectionem nolebat impendere, nolit rependere:* His heart is Oke, not flesh, but flint, that though hee will not beginne to loue, yet finding loue will shew no loue: But GOD doth loue vs; out of his loue hee sent his *Sonne*, his *onely Sonne*, the Sonne of his *loue* into the world to saue vs; Hee sends vs fruitfull seasons, and fils our hearts with gladnesse: *It is his mercies that wee are not consumed, they are renewed euery morning.* Yea, we should bee very vniust and iniurious vnto

Augustin.

Ioh. 3.16. Col. 1.13.

Lam. 3.22. 23.

our selues, if wee will not loue him, seeing (as the Apostle teacheth) *All things* (life and death, health, and sickenesse, fame and reproach, plenty and penury, prosperity and aduersity) *worke together for good vnto those that loue* GOD. And what reason is there, that wee should desire his loue to vs, and with-hold ours from him? Or what reason haue wee to require loue of our wiues, children, seruants, neighbours, acquaintances, if wee care not to shew loue to him, who hath adopted, married, and assumed vs vnto him? Or finally, with what equity can we desire that our commands should bee respected of those that depend on vs, if wee make no count of this duety (which drawes on all the rest) which he exacteth and expecteth at our hands? Wee see then that common sense and *Equity*, extorts it from vs, and cals vs to it.

Rom. 8. 28.

The equity of our loue further explained.

Thirdly, the *commodities* of this loue should moue vs to the entertainement and performance of it.

3. Reasons from the profite of loue.

For

For first, by this loue our faith produceth those good duties, which we owe to GOD. For Faith, is as an *Hand Receiuing*, but by loue we giue and bestow, and without it wee can do no good workes well: Therefore the Apostle saith, that *Faith worketh by loue:* And as Saint *Austen* speaketh, Our life and all our conuersation is named of our loue: *Nec faciunt bonos vel malos mores, nisi boni vel mali sint amores:* Which being good or bad, makes our manners to be thereafter; such as the loue is, such is the life; a holy loue, a holy life; an earthly loue, an earthly life: If a mans loue be set on GOD, his life must needs bee good: And though this bee certaine, *A man is iustifyed by Faith*, yet this is true; *The life of a man is iustified by Loue*, a naughty loue, a naughty life: Againe, his life is good, whose loue is fixt on good: and what greater good then GOD, who is the *good* of goods, and nothing but *Good?*

1. Commodity.

Gal. 5. 6.

Likeas the loue, likeis the life.

Secondly, this loue doth poise

2. Commodity.

and season knowledge, which without loue would bee windy, light, flashy, and vnsauory: Knowledge
1.Cor.8.1. without Charity makes a man to swell and bluster; but the loue of GOD and of man, for GOD will make the best learned most humble
A Similie. and officious. Meate vndigested breeds corruption, but being digested, it affoordeth nourishment and strength: so knowledge, vnlesse it bee boyled and concocted in the stomacke of the soule, with this sacred fire of loue to GOD, and of man for GOD, it engendreth crudities, windinesse, and diseases, euen corrupt conditions in heart and life; but being by loue digested it is very
A Similie nourishable and of great vse. Yea further, as shewers of raine occasion store of weeds, except there bee heate and drinesse to receiue, alter, and digest them: but being by the drought of the ground and heate of the Sunne turned and concocted, they make the soile more fresh and fruitfull. Euen so the words of instruction,

ſtruction, exhortation, admonition, communication, counſell, conſolation, ſtraining from the Scriptures in the Miniſtery of the Church, and falling vpon men, become vnprofitable and dangerous to them, except they bee tempered and receiued by loue: But being by loue embraced, and as it were digeſted, they bring forth in them the fruites of righteouſneſſe, and make them more fat and fertile, much more ſeruiceable to both GOD and Man: Yea, whereas meate by heate is turned into the body, and dewes and ſhewers into the earth and hearbes: By loue the word is not turned into vs, but wee rather into it, being brought vnder the obedience of it, and now no longer ſeeking and ſeruing the fleſh, but ſtudying to conforme our ſelues to it, and wraſtling againſt our luſts, that it might poſſeſſe vs, guide and order vs. O Loue, by thee I go out of my ſelfe, that the Word of GOD might enter in, by thee I warre againſt my ſelfe,

selfe, that it might raigne in peace within mee, by thee I mortifie mine earthly members, that it might liue, might like, and prosper in mee!

3. Commodity of loue. By the loue of GOD a man may know his estate before GOD.

Thirdly, by the loue of GOD wee may know in what estate wee are in. A man by grace within him may know the grace of GOD vnto him: A may by looking vpon a Dyall may know the motion of the Sunne in heauen; so by sifting his owne soule hee may see the good will of GOD vnto him. I see not the aire, but I can perceiue the operation of the aire; neither do I see the heart (or loue of GOD) as it is in his owne breast, but there are certaine operations of his loue, euen in the hearts of men, which if they truely find, they may assure themselues of his loue vnto them. Now that loue, whereby a man loues GOD, is a work of GODS loue, whereby he loues man; So that he that loues GOD, may conclude that GOD loues him. For GOD cals

cals no man effectually, but out of his loue vnto him: But as Saint *Paul* sheweth, hee that loueth GOD *is called of his purpose*: And againe, *if any man loue* GOD, (saith hee) *the same is knowne (scientiâ approbatiuâ)* That is, acknowledged, and loued, and approued, *of him.* And Saint *Iohn* saith; *Wee loue him, because hee loued vs first.* For our loue springs out of his, as the Riuers from the Sea; his loue drawing our hearts vnto him, as the *Loadstone* doth iron to it, or as the *Sardius* doth wood; our loue answering to his loue, as an *Eccho* to a mans voyce, or as a face doth to a face in water: And as one candle doth lighten another, so the consideration of his loue to vs doth cause the reflexion of our loue to him: Which our consideration of his loue vnto vs, is a gracious operation of his loue within vs, being a fruit, not of the flesh, which is bent against GOD, but of the Spirit, which proceedeth from GOD: And for because the haters of GOD, and

Rom.8.28. 1.Cor.8.3. 1.Ioh.4.19. Eccles.1.7. A Similie. A Similie.

and the louers of worldly things, are of Babylon, of the world of the deuill; and seeing the louers of GOD are of *Ierusalem*, of the Catholique Church our Mother, of GOD our Father, and haue their sinnes forgiuen (*Interroget se vnusquisq; quid amet, & inueniat vnde sit ciuis*) Let euery man but examine himselfe what hee loues, and he shall finde in what estate he is, and to what Citty hee doth belong: Tis true I confesse a man is not loued because he loues, but because hee is loued therefore hee loues: And as the Sunne shining vpon a plate of siluer is not idle and void of operation, but heates the plate, which sendeth from it both light and heate: So GOD shining with the resplendent and burning beames of his loue vpon vs, is not now idle, and voide of all successe, but inflames our heart with loue, by which wee are both well affected towards him, and for his sake also towards others; that as no man can stand by, or meddle with,

Luk. 7. 47. *Aug. in. Ps.* 64.

A Similie.

with, that place of siluer, which shall not receiue of the light and heate of it; so no man can (as it were) passe by vs, or haue any dealing with vs, but wee shall shew our good affection towards him.

Fourthly, the loue of GOD is not lazy; if it labour not it is no loue. Our loue of GOD ingenders in vs the loue of the godly for GOD, which is also very comfortable; For as hee that loues the King, as King, cannot but loue his faithfull and loyall subiects: And as hee that loues the father, cannot, will not, doth not hate his childe; and as hee that loues his friend, will not misuse his picture: So he that truely loues GOD, will also loue those, that by their godly conuersation doe shew themselues to bee the seruants and children of GOD, and which are the liueliest pictures of GOD, which mortals can see: And this kinde of loue is comfortable, because heereby we may assure our selues to be the true *Disciples* of our LORD, and

4. Commodity of our loue of GOD.

The loue of GOD makes vs to loue the godly.

A Similie.

and know (as the Apostle teacheth)
1. Ioh. 3. 14. that we are *Translated from death to life.*

5. Commodity. A Similie. And as many boughes come from one roote, and much water from one spring; so many vertues arise from this loue, and (as *Gregory* speaketh, *Non habet viriditatem ramus boni operis, nisi manserit in radice charitatis*) the workes of all vertues will but wither, except they remaine in the greeneneſſe of this Roote, except they bee nouriſhed by this loue: A Similie. The loue of money, the loue of mammon is the roote and nouriſher of all euill; so the loue of GOD is the mother and nurse of all good, of all pious Offices vnto GOD, and Christian duties vnto man.

6. Commodity. A Similie. And in one word, the loue of GOD is as strong as death; for as death doth kill the body, so our loue to GOD doth mortifie our loue to the world, and like a strong wind it dispels the thicke and stinking fogs of rancour, wrath, malice: And as the rising of the Sunne doth

doth driue away the cold and dulneſſe of the night, and as the pouring in of wine into a veſſell cauſeth the aire to giue place; ſo the loue of GOD doth diminiſh and ſend packing the inordinate loue of worldly vanities, and when our hearts are once warmed with it, it cauſeth the coldneſſe of our affections vnto good to depart and leſſen: When GOD comes into the heart (as hee doth when the heart doth loue him) Mammon muſt needs go out; When wee fixe our eyes on heauen wee remoue them from the earth; and when wee fall into a league of loue with GOD, it cannot bee but that wee muſt fall out of loue, and into hatred, with all his enemies. Therefore *Dauid* ſaith out of his loue to GOD: *Do not I hate them, O LORD, that hate thee? I hate them with an vnfeygned hatred, as if they were mine vtter enemies:* And thus wee haue had a ſay of the commodiouſneſſe of this our loue to GOD. Pſal. 139. 21, 22.

The

4. Arguments of loue to GOD from the excellency of it. Excel.1. 1. Ioh.4.7. Iam.1.17.

The *Excellencie* thereof remaineth yet to bee discussed: True loue, wherewith GOD is affected, is *excellent* in all these respects which follow. First, in respect of the *Authour* of it, which is not man, but GOD: For loue, as Saint *Iohn* sheweth, *commeth of* GOD: and whosoeuer loueth GOD, doth it by the finger and gift of GOD.

Excel.2.

Secondly, in respect of the true *Endes* thereof, which are not base but honourable, as the glory of GOD, the saluation of our soule, the edification of our brother, the honour of our calling, and that wee might not grieue the Spirit of GOD.

Excel.3.

Thirdly, in respect of that *of* GODS, which moues vs to loue, which is his *goodnesse*, because he is good in himselfe, and good to vs.

Excel.4.

Fourthly, in regard of the *Subiects* of it, or the persons, in whom it raigneth, which are onely the beloued *Saints* and *Seruants* of GOD, the excellentest of humane race, and in

in them the *Heart*, euen the best member in them is the *Hearth* or *Altar*, on which this heauenly fire kindled by the HOLY GHOST doth lie.

Fiftly, in respect of the manifold and excellent *Attendants* and *Companions*, which waite vpon it; euen all the vertues: For our loue of GOD, is not forlorne and solitary, but like an honourable *Lady*, very well attended. Excel. 5.

Sixtly, for the perpetuity thereof, beyond faith and hope: For whereas they shall cease, when a man hath once obtain'd full fruition of the things which hee doth beleeue and to expect haue and enioy; loue shall not cease, but become compleate. Excel. 6.

Seuenthly, our loue of GOD, hath three most excellent *Effects*, to speake of no more. Excel. 7.

First, it makes a man officious to GOD, and for GOD to Man. True obedience is the fruit of loue; and all obedience which is not of loue, is hipocriticall and vnsauory. Wee 1. Effect of loue.

see the loue of a child forces him to obey his father, though hee had not a rod, not an arme: So Gods Childe by his loue is moued to serue God; yea, and would study to obey him, though hee would not strike, though there were no hell to be punisht in for disobedience: Yea, the force of loue is such, that it will make a man obey God, though there were no *After-reward* of obedience: Euen as wee see amongst men, loue will enforce a man to doe well vnto one, whom hee loues, euen freely, then when the party receiuing the benefite is not able now, nor likely hereafter, to make a requitall of it.

2. Effect of loue.

1. Ioh. 4. 8. Secondly, it makes a man like to God (for God *is* Love) and it is not the least commendation of a childe to bee like his father.

3. Effect. Thirdly, hee that loueth God, doth, as it were, depriue himselfe of himselfe, and bestowes himselfe on God, whom hee doth loue; insomuch that hee doth dye, by little, and

and little, in himselfe; but GOD, whom hee loueth, liueth in him: For the loue of GOD (if sincere and feruent) is of a *Rauishing* disposition, by the which the louer is so rapt out of himselfe, that hee forgets himselfe, denies himselfe, and is wholy in GOD, whom he loueth, and GOD, whom he affecteth, being in him. So that this loue is able to make the louer say; *I liue, but not I now, but* GOD *liueth in mee.* For euen as the loue of the world makes the worldling liue vnto the world, and the world to liue in him; so, as it may bee said of them in some sort: *They two are become one:* So our loue to GOD doth cause vs to liue to GOD, and GOD (as it were) to liue in vs; so as that wee are now no more *Ours*, but *His*; no more *Two*, but *One:* Neither seeke we our selues, but Him: *Non nostra sed sua*; not ours, but His.

A Similie.

Eightly, our loue of GOD may bee said to bee excellent, in respect of that excellent and supereminent

Excel. 8. The reward of the loue of GOD.

Reward, wherewith GOD will recompence them, that loue him, how poore or meane soeuer: and this is no lesse then a *Crowne*, then a *Kingdome*, the Crowne of Glory, the Kingdome of Heauen. *Hearken my beloued Brethren* (saith Saint *Iames*) *Hath not* GOD *chosen the Poore of this world, that they should bee rich in faith, and Heires of the Kingdome, which hee hath promised to them, that loue him?* And Saint *Paul* likewise sheweth, that the *Crowne of righteousnesse*, euen that, which CHRIST hath purchased by his righteousnesse, that which GOD hath in mercy promised, and in iustice will performe, that wherewith righteous men shall bee rewarded, shall bee rendred to them, that loue his comming, which onely they do, that loue him himselfe. Doubtlesse, hee that loues not the Iudge, loues not his comming to iudgement: Hee then that would liue in heauen like a King, let him loue GOD first on earth like a Subiect: Hee that would haue

Iam. 2.5.

2. Tim. 4.8. Why it is called the crowne of righteousnesse.

haue that Glory, let him haue this Grace. Oh! how men loue the world, whose pleasures are but for a season, and whose ioyes are but imperfect? *But in the presence of* GOD *there is fulnesse of ioy, and at his right hand there are pleasures for euermore.* O! how couetous are men of riches, how ambitious of a Crowne? And yet *Riches remaine not alway, nor the Crowne from generation to generation:* But the riches of Glory, that come* *By* the loue of GOD, are euerlasting; the Crowne and Kingdome promised to them, that loue him, is eternall and vnchangeable. The preferments, profites and pleasures, which the earth can affoord, are obuious to the eye, and not so goodly as foolish men imagine: But the things which GOD hath prepared for them that loue him, are such as no eye hath seene, no eare hath heard, no heart hath conceiued; none can expresse them but they that enioy them. Oh, that men would therefore set their loue vpon him, and remoue it from

Ps. 16. 11.

Pro. 27. 24.

* *By*, I say, not *For*.

1. Cor. 2. 9.

the world! For hee, that loues GOD, loues him that will reward him with peereleſſe honour; but hee, that loues the world, loues his owne betrayer, for the world ſayes to the deuils concerning him that is in loue with her, as *Iudas* ſaid to the Iewes: *Whomſoeuer I ſhall kiſſe, it is hee, take him:* And as *Iael* ſerued *Siſera*; ſo ſerues the world all thoſe, that ſhee lulles a ſleepe within her Tent: Well may ſhee feed them with her milke and butter, but if ſhe get them once a ſleepe, ſhee peirces the very Temples of their ſoules, and nailes them faſt vnto the ground.

Mar. 14. 44.

Iudg. 4. 19. 22.

Finally, this loue is excellent and matchleſſe in reſpect of the *Obiect* of it, who is the Omni-potent, Omni-preſent, Omni-ſcient, All-wiſe, Euer-liuing, and Euer-louing GOD, who is Goodneſſe, Mercy, Iuſtice, Loue, and Life it ſelfe, who onely is Verity, Vertue, Vnity, Amity, the Beautie of Beauties, the Perfection of Perfections, euen *Beauty* and *Perfection*

Excel. 9.

Perfection it selfe. In Hebrew called IEHOVAH, because hee is of, and for himselfe, all other things else being both from him and for him: In Greeke κύριος, because hee hath authority ouer all: In Latine DOMINVS, because hee rameth, ruleth, and owneth all things: In English LORD, because hee hath Honour and Authority, and for that hee is IL-LAF-FORD (where the word LORD by contraction, or corruption commeth) which is as much as a *Giuer*, or an *Affoorder* of *Bread*: For hee giueth food to all flesh, and bread, with all things needfull, for this life present, and for the life to come, to all his seruants that attend and feare him.

What IEHOVA, CVRIOS, DOMINVS, and LORD do signify.

Ps.104.27. & 145.16. Psal.34.9 10.

The excellency therefore of the *Obiect* should moue vs to the loue thereof: What Nature is there comparable to GODS? Whose conditions is so sweete, so absolute, as his? What canst thou loue, that's worthy loue, which is not be found in him in all compleatnesse? Dost

Ier. 32.27. thou delight in the *Mighty*? *Behold* (saith he) *I am the* LORD GOD *of all flesh: Is there any thing too hard for mee?* If hee but speake the word, it's done, his power is so great.

Dost thou loue *Wisedome*? GOD is All-knowing and most Prudent: Iob 5.12.13 *Hee scattereth the deuices of the crafty, so that their hands cannot accomplish that, which they do enterprise: He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish.* Iob 9.4. & 12.16.17. *Hee is wise in heart, and mighty in strength: who hath beene fierce against him and hath prospered? With him is strength and wisedome: Hee causeth the Councellours to go as spoyled, and maketh the Iudges fooles:* Pro. 21.30 *There is no wisedome nor vnderstanding, nor counsell against the* LORD.

Delightest thou in *Valour* and Psal. 24.8. *Stoutnesse* of Spirit? *The* LORD, *is strong and mighty in Battell: Hee leadeth away Princes as a Prey, and* Iob 12.19. 21. *ouerthroweth the Mighty: Hee powreth contempt vpon Princes, and maketh the strength of the Mighty weake:* The courage

courage of al men, the fortitude of all Angels; the ſtoutnes of all creatures, is to GODS, as a drop of water to the vaſt Ocean, the light of a candle to the ſplendor of the Sunne, or as a thing finite to infinite.

Is thy delight in him, that deſerues *admiration? The* LORD *doth great things, and vnſearchable, yea marueilous things without number. Lo, when hee goeth by mee* (ſaith *Iob*) *I ſee him not, and when hee paſſeth by, I perceiue him not! Behold, when hee taketh a prey who can make him to reſtore it? Who ſhall ſay vnto him, what doſt thou? Hee ſitteth vpon the circle of the earth, and the inhabitants thereof are as Graſhoppers: Hee ſtretcheth out the heauens, as a curtaine, and ſpreadeth them out as a Tent to dwell in: Hee bringeth the Princes to nothing, and maketh the Iudges of the earth as vanity*: Hee blowes vpon them, and they wither, and his whirle-wind takes them away as ſtubble. Iob. 9. 10. 11. Iſa. 40. 22. 23.

Wilt thou loue the *Faithfull* and him that is *conſtant* in *Truth*? GOD

is

1.Cor. 1.9. Psa. 146.6 Psa. 100.5 *is faithfull, hee keepeth his fidelity for euer, and his truth indureth from generation to generation.*

Couldest thou affect one that is *iust* in all his proceedings? *The* LORD *is righteous in all his waies: He will iudge the world with righteousnesse, and the people with his truth.*

Psf. 145.17 Psa. 96.13

Couldest thou find in thine heart to loue him that is mercifull by Nature, and which hath compassion on the poore, and him that is afflicted and weary? *The* LORD *is mercifull and full of compassion: Hee relieueth the fatherlesse, and is a friend to the poore: Hee giueth strength vnto him that fainteth, and vnto him that hath no strength hee increaseth power: He deliuereth the poore in his affliction, and openeth their eare in trouble.*

Psa. 116.5. Psal. 146.9. 2.Sam. 22. 28. Isa. 40.29 Iob. 36.15.

Wilt thou fix thy soule on him, that loues a good heart, and which hates him, that is ill disposed? *Behold,* GOD *will not cast away an vpright man, neither will hee take the wicked by the hand. The* LORD *will giue grace and glory, and no good thing will*

Iob. 8. 20. Psal. 84.11. Iob. 13.16.

will hee with-hold from them, that walke vprightly: but the hypocrite shall not come before him.

Wouldst thou set thy heart on him, that is so compleate in himselfe, as that hee can neither bee profited by the iustice of any, nor hurt by the sinne of any? This is onely the LORD: *My goodnesse extendeth not to thee,* saith *Dauid. May a man bee profitable vnto GOD* (saith *Eliphaz*) *as hee, that is wise, may bee profitable to himselfe? Is it any thing to the Almighty that thou art righteous? or is it profitable vnto him that thou makest thy waies vpright? if thou sinnest, what dost thou against him? Yea, when thy sinnes bee many, what dost thou vnto him? If thou bee righteous, what giuest thou vnto him? or what receiueth hee at thine hand? Thy wickednesse may hurt a man, as thou art: and thy righteousnesse may profite the Sonne of man:* No man can giue any thing to GOD, which hee hath not, nor take ought from him which hee hath.

Pſal. 16. 2.

Iob. 22. 2. 3

Iob. 35. 6. 7. 8.

Finally, wilt thou loue him, that will

will saue them, that feare him, and preserue them that loue him? Then loue the LORD; *For his saluation is neere to them that feare him: Because hee hath loued mee, therefore will I deliuer him: The* LORD *preserueth all them that loue him:* And by his power hee will guarde them through faith, that in the end they shall attaine to the end of their faith, the saluation of their soules in heauen. And in one word, because nothing doth more moue a man to loue another, then faith and constancy, then this, that a man loues one that is no flincher, no changling, euen this should prouoke vs to the loue of GOD, *Who changes not, and with whom* (as Saint *Iames* speaketh) *is no variablenesse, nor shadow of turning.* His counsell shall stand; he will do whatsoeuer he hath said: Whom hee loueth once, hee loueth with an euerlasting loue vnto the end: And wil neuer turne away from them to do them good: but will delight in them to do them good, & will not faile them nor forsake them.

Psal. 85. 9. & 91. 14. & 145. 20. 1. Pet. 1. 5. 9.

Mal. 3. 6.

Iam. 1. 17.

Is. 46. 10. 11. Ier. 31. 3. Ioh. 13. 1. Ier. 32. 40. Psal. 94. 14.

The

The truth is, there is no man, no nothing in the world, which doth deserue our loue so as GOD doth, or which should stand *cheeke by iowle* with him in our affections.

Fiue reasons why GOD should bee loued aboue all things.

For first, a man may loue men, and yet not bee loued of them: For (as it sometimes falleth out) the more that some are loued, the lesse they loue, affecting them least that loue them most. But the more any man loues GOD, the more hee may bee sure that GOD loues him; Not that GOD is drawne to loue for the merite of our loue: But because our loue to him is a fruit of his loue to vs, and increaseth as his: Euen as the more heate is, which commeth from a wall, or from the ground, the more it argues that the Sunne beats vpon it. 1. Reason. 2. Cor. 12. 15.

Secondly, earthly things, as riches, honour, credite, preferments, and the like, cannot giue a man such contentment, as may bee found in GOD. For they are momentany and vncertaine; but GOD is certaine, 2. Reason.

constant,

constant, and eternall. They are mingled with some-thing, which may displease vs: But GOD is altogether profitable, and full of pleasure. A man may bee glutted with them, hee may loue them too well, hee may surfeit on them, hee may ioy so long in them, as at last hee may bee punisht with his owne perdition: but no can bee too full of GOD: Hee will cloy no mans stomacke, no man can loue him too much, too long; for the measure of louing him is to loue him without measure, the end is endlesse, it is a debt which is alwaies due vnto him, and for euer; which a man must bee euer a paying, and neuer haue done paying: And further, although a man had all pleasures, all wealth and honour that the whole world could affoord him, yet if hee gaue way vnto his minde, hee would still wish for more, and delight in change: For the *Round* world, and all that's in it, is not able to fill mans heart, that is *Triangular*, and vnsatiable as fire, that

Pro.30.16.

that neuer saith *It is enough*; For if any man bee content, and thinke he hath enough, it is out of discretion becauſe hee ſees no true contentment can come from earthly things: But GOD, becauſe hee is the fulneſſe of good, a pure, and a perfect Truth, Beauty, and Perfection, is able to giue true and full contentment to the ſoule, to all the ſoules of men, yea though there were a thouſand thouſand worlds of men.

Thirdly, wee loue men, whoſe fury reacheth not vnto the ſoule, and whoſe loue ſometimes can doe but little good: But the wrath of GOD is the woe of man, his anger reacheth vnto the ſoule, his indignation is more terrible then the roaring of ten thouſand Lyons: But in the light of his countenance is life, his fauour is like the dew vpon the graſſe, or as a cloude of the latter raine, his loue is euen our life, & the fountaine from whence our holines and happines, our grace and glory, our comfort & contentment ſprings. 3. Reaſon.

Fourthly,

4. Reason.

Fourthly, our loue to the creature is ioyned with feare and care, least the thing, we loue should take some harme: *Res est solliciti plena timoris amor*: Our friends may bee kil'd or hurt, goods may bee stollen, houses may be burnt, a mans stocke may be wasted, his credite may be weakned, his seruant seduced, his children misvsed, and his wife corrupted: A thousand mischances may happen vnto these things, which are subiect to fire and water, winds and weather, birds and beasts, sinne and sickenes, Men and deuils: But GOD is liable to no such thing in himselfe, Hee is ouer all, vnder none, altogether blessed, Impassible, immutable, Inuincible, Inuiolable.

5. Reason. Act. 10.34.

Finally, whereas some will bee loued of some, but contemne the loue of others; GOD, with whom there is no respect of persons, accepts of euery man, that loues him; yea, though the loue of all men can adde nothing to him: euen as also in louing other things, men are often

often iealous, enuious, and malicious, and will endure no riuals, no competitors; which is cleane otherwise in our loue of GOD. for so powerfull is the grace of GOD in those that loue him, as that it makes men desirous of companions. A man that addicts himselfe to some man, is afraid of another, least that hee creeping into his loue should hinder his gaines: But GOD hath enough for all, that loues him, hee is able to giue them all so much, as that they themselues shal say, *They haue enough*; Hee is so well able to satisfie them all, as that euery one of them might say; *The lines are fallen vnto mee in pleasant places; yea I haue a faire heritage: Thou dost annoint mine head with oyle, and my cup runneth ouer.* And though it fall out sometimes among vs, that wee will dislike him, that doth increase our acquaintants, followers, or such as shall hang vpon vs to be relieued and maintained by vs; yet it is not so with GOD: For if any man shall conuert sinners vn-

Psal. 16.6.

Psal. 23.5

to him, and increase his friends, if true, tho not vncostly to him, the same man doth a worke pleasing to him, and doing it out of loue hee shall not loose his reward: For GOD
Heb. 6.10. *is not vniust to forget your worke, and labour of your loue,* (saith Saint *Paul*) *which yee haue shewed vnto his Name.*
Dan. 12.3. *And they* (saith the LORD) *that turne many to righteousnesse, shall shine as the Starres for euer and euer.* And indeed wherefore were the Apostles sent abroad into the world, but to gather Disciples to him, and to increase his followers?

And that I may yet presse this point a little more, being of so great importance. Tell mee, how shall man shew himselfe thankefull vnto GOD, except hee loue him for creating him in his Image? How shall
Gen. 1. 27. 28. hee excuse himselfe, if hee loue him not, seeing he hath not planted him in a world vnfurnished, but hath prepared him all things needfull: Light for seeing, Aire for breathing, Meates for feeding, Cloathes for co-

uering

uering, and hath giuen him rule ouer the Fish of the Sea, the Fowles of Heauen, and ouer euery beast that moueth vpon the earth? Psalm. 8 7.

Wee are forbidden to haue any other GOD vnto our selues, but the LORD which hath brought vs out of the land of darkenesse, the region of death, and deliuered vs from bondage vnder sinne and sathan: which wee shall neuer bee able to obserue, vnlesse by loue we deuote and wed our selues vnto him. Exod. 20. 3

How shall wee sanctifie the Name of the LORD, and not defile it, except wee loue it? How shall wee meerely vpon GODS naked Precept forget an iniury, and not auenge our selues, if the loue of GOD do not perswade vs? Leuit. 19. 12. 18.

Will any man with *Moses* postpose his owne greatnesse to the glory of GOD, except hee loue him? and will hee bee carefull that those, which are committed to his care, should not behaue themselues as rebels, and start-awaies, vnlesse the Numb. 14. 9. 12. 13.

loue of GOD enforce him?

How can parents bring vp their
Deut. 6.7. children religiously, instruct them in
& 11.19. Gods Commandements carefully,
Ephe.6.4. and bring them vp (as they are required) in the information of the LORD piously, except the loue of GOD doth moue them to it?

How shall wee bee able to medi-
Iosh. 1. 8. tate in the Law of GOD day and night, as wee are exhorted, our dulnesse and auersnesse is so great by nature, except the loue of GOD do spurre vs vp and vanquish vs?

Iudg.2.17. How shall wee with the children of *Israel*, turne quickely out of the way, wherein our fathers haue walked, and go an whoring after the idoll, idle and addle inuentions of men; specially if we were but put to it a little, except our loue to GOD restraine and bridle vs?

What soule will say to GOD, but that which loues him deerely,
Ruth 1.16. as *Ruth* said to *Naomi*, *Whether thou goest, I will go, and where thou dwellest I will dwell.* It is lacke of loue, which makes

makes men forsake him, deny him seruice, and depart out of his house.

Will a mother with *Hannah*, dedicate her sonne vnto the LORD, but that shee loues him? surely if her dedication be in deuotion, it is the fruit of her loue. 1. Sam. 1. 11 24. 28.

Wouldest thou with *Dauid* set all the Lawes of GOD before thee, and not depart there from? Wouldst thou bee vpright towards him, and keepe thee from thy wickednesse? Then loue him; For what was it, that made *Ionathan* so sincere to *Dauid*? what caused him to say vnto him, *Whatsoeuer thy soule requireth, that will I do vnto thee?* Euen this, *Because hee loued him as his owne soule.* 2. Sam. 22. 23. 24. 1. Sam. 20 4. 17.

What but loue forced the true mother of the child to say vnto *Salomon, Slay him not*; whereas the other for want of loue said, *Diuide it*. So nothing but the loue of GOD makes a man study the peace & vnity of his *House*, and causes his bowels to yearne at the diuiding of it. 1. King. 3. 26.

What, but the zeale of loue to GOD, moued *Hezekiah* to break the images, to cut downe the groues, and to demolish the brazen Serpent? So certainely thou shalt neuer cleaue fast to the LORD, and throw downe those idols, that are within thee, and keep thy soule from inchastity, except thy loue to GOD constraine thee.

2. King. 18. 4.

Wouldst thou haue thy Religion costly, and not count it a burthen to thee? Wouldst thou bee cheerefull, and *Free-spirited* in all thine oblations and gifts vnto GOD? Then must thou needs addict thy soule to GOD by loue. It was this which made *Dauid* say to *Ornan*, *I will not take thine for the* LORD, *nor offer burnt offerings without cost.* It was deuotion, which moued the *Israelites* to bestow their siluer and gold and precious stones vnto the building of the *Temple*. Of whom it is written, that *They offered willingly vnto the* LORD, *with a perfite heart.*

1. Chron. 21. 24.

1. Chron. 29. 9.

It

It was without question true loue to GOD, which made *Salomon* pray for wisedome and knowledge to gouerne the people of GOD, and build an house for the Name of the LORD: and which made *Dauid* say; *I will not enter into the Tabernacle of mine house, nor come vpon my pallat or bed, nor suffer mine eyes to slee pe, nor mine eye-lids to slumber, vntill I finde out a place for the* LORD, *an habitation for the mighty* GOD *of Iacob.* Euen so doe thou, whom CHRIST hath made a spirituall *King*, deuote and bestow thy selfe on GOD by loue, if euer thou desirest to gouerne thy selfe, to mortifie thy lusts, and to make thine heart an house for GOD to dwell in: Wouldst thou not sleepe till thou hast found out an house for GOD to dwell in? Then surely thy loue must keepe thee awake.

2. Chron. 1.10. & 2.1

Psal. 132.3.

Reu. 1.6.

Loue vnto GOD, and of his worship, made the people sing for ioy and shoute with a great shoute, when the foundation of the LORDS

Ezra 3.11.

House was laid: Euen so it behoues vs truely to loue GOD, if wee would truely reioyce, when wee see the Church, which is the *House of GOD*, newly founded or repaired, in any Kingdome, State, Citty, Towne, Village, Family: or when wee see the truth of CHRIST planted and receiued in any man.

1. Tim. 3. 15

Wee are commanded to sanctifie the *Sabboath* day: and *Nehemiah* was very zealous for the keeping of it, and reproues the Rulers for the breach thereof. *What euill thing is this* (saith hee) *that yee doe, and breake the Sabboath day? Did not yours fathers thus, and our* GOD *brought all this plague vpon vs, and vpon this Citty? yet yee increase the wrath vpon Israel in breaking the Sabboath.* Now certainely, vnlesse by loue we sanctifie GOD in our hearts, we shall neuer sanctifie the Saboath for GOD. This is the cause that wee steale away the Saboath from GOD, because our lucre and pleasures doe steale away our loue, that is due to GOD, from vs.

Neh. 13. 17

It

It was loue that made *Ester* say to the King: *How can I suffer and see the euill that shall come vpon my people? or how can I suffer and see the destruction of my kindred?* Doubtlesse he loueth *Iacob*, that pitties the affliction of *Ioseph*. Loue vnto GOD will make the heart bleed at the bloud-shed of the godly: Thou canst not loue GOD, if thou beest not moued at the plots and practises of godlesse men against the people of GOD: I suppose him void of all loue to GOD, that could haue seene & suffered that execrable *Powder-practise*, or which now doth grieue in secret to see it disapointed. Ester 8. 6. Nouemb. 5. 1605.

To conclude, what moued *Iob* to patience? *Loue.* What made him say, *Though hee slay mee, yet will I trust in him, and I will reproue my waies in his sight?* *Loue.* What made *David* say, *Thou art my* LORD, *thy Law is within mine heart?* *Loue.* What made him so sing of GOD, and compose so many Psalmes vnto him? *Loue.* What made *Agur* pray, *Feed mee with foode conuenient, least I bee full,* Iob 13. 15. Psal. 16. 2. & 40. 8. Prou. 30. 8.

full, and deny thee, and say; Who is the LORD? *and least I be poore, and steale, & take the Name of my* GOD *in vaine? Loue.* What made *Salomon* rise at the last, relinquish his lusts, cry *All is vanity*, & call vs to the remembrance of GOD in our youth? *Loue.* What moueth the Church to speak thus vnto her husband; *Let him kisse mee with the kisses of his Mouth: Shew me where thou feed'st, where thou liest at noone? Stay me with flagons & comfort me with Apples?* Nothing but *Loue.* Shee is sicke of loue. What made *Daniel* venture vpon the Lyons, the three children vpon the fire, and the *Christian Martyrs* vpon all kinds of deaths? Surely this, *They loued not their liues vnto the death*; but out of their loue vnto GOD made more account of his glory, then of their owne liues, liberties, pleasures, profits, and preferments, and held the truth at an higher rate, then all earthly things whatsoeuer.

Eccles. 1.2. & 12.1.

Cant. 1.1.6 & 2.5.

Loe then, what reason wee haue to loue the LORD! I all the wit and

and industry of flesh and bloud were spent and exercised in arguing for the loue of earthly things, yet all were nothing, of no validity, nor efficacy to remoue our loue from GOD to them. What shall detaine our loue? the world. *Know yee not*, (saith Saint *Iames*) *That the amity of the world is the enmity of GOD? Whosoeuer therefore will bee a friend of the world, maketh himself an enemy of GOD. Loue not this world* (saith Saint *Iohn*) *neither the things that are in this world. if any man loue this world the loue of the* FATHER *is not in him.* What the world, but a pleasant phrensie, a Theater of vanity, a sinke of sinne, a shop of deceit, the center of inquities, and a very mirrour of misery? Shee is like that *skarlet Harlot*, louely to looke on, but dangerous to deale with; who makes the Kings and Inhabitants of the earth drunken with the wine which shee presents vnto them in her golden cup. Hee which followes the world, is like a foole or child, that followes

Iam.4.4.

Why men should not dote on the world.

1.Ioh.2.15.

What the world is.

Reu.17.2.4 A Similie.

followes a shadow, or a butterfly, a thing of no valew, and which mockes them most, that loue her best, and follow her fastest. But say, why wilt thou loue the world? because shee is constant? Erre not: nothing is more inconstant then the world, constant in inconstancy, and as inconstant in her constancy: Shee is in nothing the *same*, saue in this, that shee loues not to bee the *same*. But GOD is the *same* for euer. *Thou art the same, and thy yeares shall not faile: With thee there is no alteration, nor shadow of conuersion.* GOD *is not as man, that hee should lie, nor as the sonne of man that hee should repent: Hath hee said it, and shall hee not doe it? and hath hee spoken, and shall hee not accomplish it?* The world is fleeting and floating vp and downe in her loue, whom shee fauours to day, shee forsakes to morrow: But whom GOD loueth once, hee loueth euer: *Once* and *Euer* are all one with him; The world will shake off her deerest louers, as an Oliue her leanes, or as

The world is vnconstant.

Psl.102.27.
Iam.1.17.
Num.23.19

Iohn 13.1.
Ier.32.40.
Psa.89.33.

a Colt doth his rider; But GOD neuer casts off him, that loues him (*Et te nemo amittit, nisi qui te dimittit*) and no man doth loose him, but he that leaues him: Then loue the LORD, and let go the world: Why should thy *Soule*, which is of an *heauenly* beginning, bee buryed and closed vp within the *earth?* Why should it, which is *immortall*, bee pinned on things, that are but *mortall?* Why should it, which is a *Spirit*, and *Inuisible*, be fixt on things that are grosse and visible? *Amor rerum terrenarum est viscus spiritualium pennarum.* The loue of the world is the lime-twigs of the soule, *Amicitia soli est inimicitia poli.* Friendship with the earth is enmity with heauen: But wee will descend vnto particulars.

Augusti.

Reasons against the loue of the world.

What wilt thou loue? *Wealth* and *Riches? Wilt thou cast thine eyes vpon that, which is nothing? For riches taketh her to her wings, as an Eagle, and flyeth into heauen.* Riches haue sold more, then they haue redeemed; and

Prou. 23. 5. Why men should not loue riches.

and rich men haue few friends, but many flatterers that follow them, as Ants do Corne, or as crows do carrion: *Prædã sequitur ista turba: nõ hominẽ:* Such follow the prey, & not the person, loue the riches, but care not for the man; they would flea off his Hide to make themselues thongs with it. An Ethnique could say, when hee had lost all his goods; *Perijssem, ni perijssem*; I had lost my selfe, if I had not lost them. But for GOD who is our greatest good; whether wee loose our goods or not, if wee loose him, and will loose him; if we loue riches more then him, we loose our selues, our comfort & contentment: *Therefore if riches increase, set not thine heart vpon them:* If thou aboundest not, be contented, for hee hath most that coueteth least; He is the richest that least admireth riches: Hee is the greatest, who is contented with the smallest portion.

Seneca.

Psal. 62. 10.

Who is most rich.

Why the loue of pleasures should not

What then shall haue thy loue? shall *Pleasures?* What are pleasures but pleasing vanities? What are pleasures

sures to the paines of hell which waite vpon them? What sweetnesse is there in them to the sweetnesse which is in GOD? If our soules were sweetned with the true taste of GODS loue, all other things would seeme bitter to vs: And that men feele not the sweetnesse of GOD, it is because their mouthes are out of taste, being corrupted with the ague of worldly loue. Consider the example of *Moses*, who chose rather *To suffer aduersity with the people of GOD, then to enioy the pleasures of sinne for a season, esteeming the rebuke of* CHRIST *greater riches, then the treasures of Ægypt.* Remember that ironicall speech of *Salomon* to voluptuous persons; *Reioyce ô yong man in thy youth, and let thine heart cheere thee, whilst thou art yong, and walke in the waies of thine heart, and in the sight of thine eyes; but know that for all these things GOD will bring thee to iudgement.* *Lysimachus* to quench his thirst yeelded himselfe to the *Scythians*, and when hee had drunke their cold water

hinder our loue to GOD.

Why GOD seemeth not so sweete to some.

Heb.11.25

Eccles.11.9

Plutar.

water, he said; *Quam brevis voluptatis causâ quantam deposui felicitatem!* O what great happinesse haue I forgone for a short pleasure! Let vs beware that wee part not with our Birth-right for a little water-gruell, and that wee loose not God, and forgoe the ioyes of heauen, for a small portion of vaine delights.

Tull. *Malorum esca voluptas, quâ homines capiuntur, vt hamo pisces.* Pleasure is the baite of euils (of diuels) where-

A Similie. with men are caught, as fishes with an hooke: Either therefore we must shune them vtterly, or take heed of the hooke which lies hid within them.

But what wilt thou set thy loue on? *Honour?* How vncertaine is it, and subiect to bee lost? *Haman* was

Est. 7. 10. Honourable, and hanged in one day.

Iudith 13.8 *Olofernes* was Honourable, and Headed in one night: How great and common are the fals of many? Hee that is in account to day, may bee contemned to morrow: *In pratis vt flos, sic perit omnis honos:* Honour va-

Why honours should not steale away our hearts. nisheth

nisheth like a vapour, and great men are like great bubbles, and all the glory of the world like grasse, like the flowre of the grasse. *Cesar* was *stabd* in his height. *Nebuchadnezzer* was abased in the midst of his greatnesse: *Alexander* was *poysoned* in the top of his honours. *Herod* was struckе with an Angell then, when hee was applauded as a GOD. How vaine a thing is honour, which like smoake mounted aloft doth vanish, whiles a man is looking on it? But great, constant, infinite are the honours, which are laid vp for those that loue GOD.

A Similie.

Act. 12. 22. 23.

A Similie

But peraduenture *Beauty* shall haue thy loue. Heare the iudgement of beautifull *Bathsheba* vnto *Salomon* her sonne. *Fauour is deceitfull, and beauty is vanity, But a woman that feareth the LORD, shee shall be praysed.* What is beauty? indeed the Loadstone and delight of the eye, very pleasing to the sight, but exceeding brittle, mutable, and momentany, like Summer Apples which last not

Pro. 31. 30.

The vanity of beauty.

long: One wound, one fit of an ague, a little sickenesse, or a few yeares will marre it. *Bion* called it, *Bonum alienum*, a good but none of ours, being able neither to giue it, nor to keepe it: *Socrates* called it, *medici temporis tyrannidem*, a tyrant, which raigned but a while: *Theophrastus* said it was; *Tacitam deceptionem, aut silentem fraudem*, a *Still* deceiuer, or *Silent* fraud: And as for beautifull persons, if vicious, and voide of loue to GOD, they are like *Tulipees*, goodly to looke on, but of no good sauour: Or like Alablaster boxes filled with vineger; like guilded pot-sheards; or more properly, like a ring of gold in a Sowes snowt; or some precious iewell in a Beares eare: And finally, if beauty, the gift of GOD, be of so great request, how much more then should GOD, the giuer of it, who is so full of beauty, as that if His Beautifulnesse could bee seene, it would draw the eyes and hearts of all, that saw it, to him?

Howbeauty hath bin called.

A Similie.

But

But say, if none of these, what shall haue thy loue, *Thy selfe*? Beware, if thou makest thy selfe thy GOD, thou makest thy selfe thy diuill: Certainely thou maist loue thy selfe, so thou loue GOD in thy selfe, and thy selfe in GOD; and whilst thou dost loue thy selfe *vnder* GOD, and not *ouer* GOD; *For* GOD, and not *against* GOD: Otherwise, if thou dost loue thy selfe, thou dost but hate thy selfe; if thou wouldst saue thy soule, thou shalt destroy thy soule; For GOD is the Soule of thy soule, the Ioy of thy heart, the Strength of thy life, thy Shield and Shadow, thy Sauiour and Deliuerer: Much better were it therefore for a man to leaue his body, and to loose his life, rather then by louing what he should not loue at all, or more then is allowed, to loose and deprive himselfe of GOD, who is the true Light and Life, the Grace and Glory of all our soules, and bodies also.

How a mã may loue himselfe.

What shall therefore separate vs

Heb. 12.9. from the loue of GOD, *the Father of our spirits*; the Breath of our nostrils, the Castle of our comfort, our Psal. 18. 2. & 144. 2. Rocke of defence, and the Fountaine of Life? What shall extinguish this Sacred and Celestiall fire of loue vnto his Maiesty within our breasts? What shall vnlooſe vs, or cut the cords of our loue, whereby wee are tyed vnto him? What shall wipe him out of the Table-bookes of our hearts, and blot him out of our memories? Shall promotions, profites, pleasures, beauty, brauery, tribulations, life, death, men, or diuels? No, no: nothing: no not the whole world, and all that is therein. What were it to gaine all the world, Mark. 8. 36. and *to looſe thy ſoule?* What were it to bee Lord of all the world, and to bee depriued of him, for whom all the world was made? What were it to bee beloued of all men, and yet to bee hated of the GOD of men? I will therefore loue GOD, keepe GOD; for hee that hath GOD wants nothing; but hee

that

that wants GOD, hath nothing.

Now because to loue GOD truely, and as euery good Christian ought, is a duety so needfull, equall, excellent, and commodious; and because men are much abused by their immaginations (the heart of man being a Sea of subtilty, and a Mine of deceipt, giuen to deceiue and beguile it selfe) I will therefore propound certaine notes, whereby wee may discerne, if wee loue him truely with a sincere and regular affection; or whether wee onely draw neere vnto him with our lips, being far from him in regard of hearty loue.

First, true loue is not lither, but laborious, *Si operari renuerit, amor non est*: it if it will not labour it is not loue. What paines will not the Soldier take that affects the victory? what wil not the worldling doto get or keepriches? How did *Ester* labour to saue her kindred & Country-men the Iewes? *Iacob* indured the heate of the day, the frost of the night, and

1. Note of true loue. *Gregor.*

True loue is laborious.

Gen. 31. 40 41.

and want of rest, euen continuall toyle and trauell in a seruice of foureteene yeares, vnder none of the kindest Maisters (*Laban*, his name turned, but his nature retained, a very *Nabal*) and all this for his loue to *Rabell*. Our Gamesters will sit vp night and day, at dice and cards: Our gallant Dames, out of their loue of brauery, what cost will they spare, what time will they not spend in making, changing, dressing, pluming, pranking? And is the loue of GOD onely lazy, sleepy, sluggish and vnwilling both to do, and suffer? It is not doubtlesse.

2. Note. GOD is to bee loued for himselfe.

Secondly, hee that loues GOD truely, and with a well regulated loue, will loue GOD, chiefly for GOD himselfe, euen because hee is Good, Excellent, Perfect, and Amiable in himselfe, and not for those *Loue-tokens onely*, which GOD in loue doth daigne to giue him: For to loue one meerely for gaine, is not to loue him, that giues it, but our selues, that take it. If this bee well consi-

considered, it is to bee feared that many men loue GOD, as they vse to loue their friends; that is, not for their friends sake, but for themselues; not because their friends are Religious, Iust, Wise, Vertuous; but because they receiue benefites, as money, meate, credite, and such things by them. But Saint *Paul* was of a more generous, and truer Spirit: For he saith: *I seeke not myne owne profite, but the profite of many, that they might bee saued.* And againe, *I seeke not yours, but You; and doe all things, that you may bee edified:* And againe, *yee haue done well that yee did communicate to mine affliction; Not that I desire a gift, but I desire a fruit, which may further your reckoning:* And yet more fully; *I could wish my selfe to bee separated* (* anathematized) *from* CHRIST (my life, my light, my glory) *For my brethren, that are my kinsmen in the flesh.* If they might be receiued, he passed not though himselfe were reiected; if they might be saued, hee cared not though himselfe

1. Cor. 10. 33.
2. Cor. 12. 14. 19.
Phil. 4. 14. 17.
Rom. 9. 3.
* ἀνάθεμα.

selfe were excluded out of heauen: so they might bee blessed, hee could wish himselfe were accursed: Thus the *Galatians* loued the Apostle: They despised not his trials, not his pouerty, and afflictions, but receiued him as an Angell of GOD, and to haue done him good could haue found in their hearts to haue pulled out their owne eyes, and haue giuen them vnto him. This true loue also was seene in *Moses* to GOD, and his Country-men: For when they had, in his absence, made them an Idoll, and prouoked GOD against them by their idolatry, insomuch that GOD speaking to *Moses* said; *Let Mee alone, for I will consume Them, but I will make of Thee a mighty people*: (which was a tempting offer, but marke how *Moses* took it) Hee most carnestly besought the LORD to spare them; preferring their good, to his owne greatnesse, which argued the truth of his loue vnto them; and intreated the LORD to turne from his wrath, and why?

Gal. 4. 13. 14. 15.

Ex. 32. 10. 12.

Least

Least his enemies should blaspheme his Name, and say; *He brought them out maliciously to slay them in the mountaines*; esteeming more of GODS glory, then his owne greatnesse, and aduancement. Yea so louing hee was of the people, but especially so iealous of GODS glory, that rather then hee would haue them destroyed, or it eclypsed, hee wisheth himselfe *To bee razed out of* GODS *Booke*. So likewise *Abraham* out of his deuotion vnto GOD is ready at GODS commandement to sacrifice, to slay his *onely Sonne*, his *Hope*, and Honour. Indeed this is the nature of a mans sincere and regular loue to GOD, to loue GOD for himselfe, to obey him without scruple, and to neglect ones selfe for the respect of GOD. And though wee ought to loue GOD for those good blessings, which hee communicates vnto vs, (as a friend his friend for courtesies receiued) yet wee must not rest there, if wee will proue our loue to bee *vpright* and *sound*; but wee must

Ex. 32. 32.

Gen. 22.

GOD is to bee loued for his blessings, and the order how.

go

go further, and learne to loue him for that louely and peereleſſe Excellency, and that immenſe and profound Sea of Goodneſſe, which is in him, eſteeming thoſe his benefites conferred on vs as certaine ſtreames flowing from the ſame; and prizing of them, not ſo much in their owne worth, as for being effects and tokens of his fauour to vs. Euen as a man ſhould not ſo much value the good turnes of his friend, according as they are worth in their owne nature, as becauſe they are fruits and arguments of his vertu-full and bounteous diſpoſition. And this is the purer degree or kind of loue, ſuch as was in *Iob*, who though GOD ſeemed to bee his *Enemy*, (For hee ſaith that the arrowes of the Almighty were in him, the venome whereof drunke vp his Spirit, and that the terrours of GOD fought againſt him; that hee feared him with dreames, and aſtoniſhed him with viſions) yet did hee continue to loue GOD, and profeſt that

A Similie.

Iob 6. 3. & 8. 14.

that though GOD should *slay him*, yet his confidence should be repoſed in him. Iob. 13.15.

Thirdly, whoſoeuer ſhall loue GOD cheerefully, and in conſcience of GODS commandement, euen becauſe GOD bids him loue him, hee doth euidently declare the truth of his loue vnto him: For hee, that doth a thing ſimply becauſe hee is bidden, doth ſhew a louing and reuerent reſpect vnto the bidder. 3. Note of true loue.

Fourthly, hee demonſtrates a ſound heart, and entire loue vnto GOD, that ſuffers nothing to dominere within him but his GOD: Not *Mammon*, not *Bacchus*, not *Venus*, not the loue of any *Man*, nor of *Himſelfe*, nor of any other thing whatſoeuer, but deturbs and caſt out all, that GOD alone may haue poſſeſſion of him, and reigne within him: as hee may bee ſaid to bee a chaſte and louing husband, who ſuffers no other to ſteale away his loue from his lawfull wife, to whom hee hath vowed his loue, and plighted 4. Note of true loue.

A man louing GOD truely, loues none more then GOD.

Ouid. *Seneca.*

ted his Troth: *Non bene cum sociis Regna, Venusq; manent: Nec Regna socium ferre, nec tedæ sciunt:* Lordship and loue will broke no fellowship: *Aut Cæsar, aut nullus:* GOD will be eitheralone or gone: He wil admit no copes-mate; Hee will not part stakes with any. He will allow thee to entertaine some thing, that shal be subordinate, & vnder him, but none that shall stand in opposition vnto him, or which shall draw against him: If therfore thou permit nothing to draw thine affection from him, it argues thy loue is firme and fast vnto him.

GOD will haue the Throne, or else bee gone.

How a mā may loue other things.

5. Note of loue.

Fiftly, as a worldly-minded man doth shew his loue of riches by his vnsatiable desire of hauing more and more: For the more hee hath, the more hee would; like those two daughters, which cry, *Giue, giue*; or like the earth, *That* (as *Agur* saith) *cannot bee satisfied with water.* So may wee proue our loue of GOD, if whilst wee liue on earth, wee couet to haue more and more interest in him, and neuer rest contented,

Pro. 30. 15. 16.

whiles

whiles any thing liueth in vs besides himselfe. And as *Ahab* was tormented in minde for *Naboaths* vineyard; and as *Ammon* was so sore vexed, that hee fell sicke for his sister *Tamar*: And as the *Spouse* in the Canticles exclameth: *Stay mee with flagons, for I am sicke of loue*; Euen so hee that doth truely loue GOD, is not quiet till hee do enioy him: And because there is no full fruition of Him, till wee come in heauen, therefore if wee truely loue him, wee shall not meete with full contentment, till wee come in heauen: but shall, as that Spouse our Mother, bee *Sicke of loue*, and wounded with longing after him, till wee doe enioy him to the full. Indeed the *sickenesse* of minde is not loue; for loue it selfe is most sweete and pleasing; but it is the fruite of *Desire*, which waiteth vpon loue, till loue do perfectly enioy the thing it doth loue: And if delay be made, that it cannot enioy the thing, which it would, as it would, and so soone as it

1. King. 22.

2. Sam. 13. 2.

Can. 2. 5.

Griefe or sickenesse of soule waits on loue.

This sickenesse is not loue, but from desire.

it would, then this delay, by reason of the desire, doth engender a certaine griefe and sickenesse in the minde; which sickenesse, and the desire which doth produce it, shall both end, when that, which is desired is perfectly obtained, and enioyed. But then loue hath that it would: and then ends not, as the desire; but is at her highest pitch, in all her iollity, and in her proper element, there where shee would bee, and would neuer but bee: Now whosoeuer hath in him this longing after GOD, this *sickenesse* and griefe to torment and vexe him, (seeing that heere on earth a man sometimes looseth his feeling of GODS loue vnto him, and *neuer* enioyes him *fully*) hee may assure himselfe that hee truely loueth GOD. And this griefe of heart should be so farre from causing diffidence, doubting, or desperation, that a man should rather gather strength and comfort by it: For where this is, there is the loue of GOD; as there is a loue of drinke

Loue ends not, when this desire ceaseth.

Note.

A Similie.

drinke, where there is a thirst and earnest desire after it, and a certaine trouble and griefe of soule, because it cannot bee had, or is long a comming: As *David* saith, *My soule thirsteth for thee, my flesh longeth greatly after thee*: which argues the desire and languishment of his spirit; so he likewise saith; *My soule cleaueth vnto thee*, which declares his loue. Now he, that loueth GOD, may bee bold to thinke that GOD loues him: And the proper and principall ground of our consolation and saluation is in this, that *GOD loues vs*; not in this that *Wee loue GOD*, in this that *GOD is gracious vnto vs*, and not in this, *That the graces of GOD are in vs*. Of which loue and grace of GOD vnto vs, this (χάρισμα) free-grace of *Loue* wherewith our hearts are enflamed towards GOD, is an vndoubted *token* and *effect* (as breath is of life, or ice of cold) appropriated to GODS Elect, and faithfull Children.

Pſal. 63. 1.

9.

Pſal. 63.3.

Ioh. 3.16.

Eph. 2.4.8.

Tit. 3.5.

Our loue to GOD a signe of his to vs.

Sixtly,

6. Note of true loue.

Sixtly, as the mindes of adulterers runne vpon their harlots, as the thoughts of worldlings are on their wealth; as the heads of the ambitious are occupied about their honours, as the hearts of Epicures are with their pleasures; as the braines of Schollers are beate about their bookes; as the minde of Souldiers is on the victory; and as hee that loues the Law, hath his meditations in the Law; *O how I loue thy Law* (saith *Dauid!*) *It is my meditation continually*; so hee, that *loues* the LORD is still musing and thinking of him, of his Grace and Glory, his Power and Prouidence, his Truth, Iustice, Mercy, &c. His Head is on him, his Heart goes with him, his Spirit is present with him; For the soule is present as well (*Vbi amat, as vbi animat*) where it *loues*, as where it *liues* and *liesent*: As GODS loue to vs made come downe (as it were) to vs; so our loue towards him, makes vs go vp to him, as his loue to men made him conuerse with men;

Ps. 119 97.

Bernard.

so

so mens loue to GOD, makes them conuerse with him: And as his loue to vs makes him present with vs to helpe and guide vs; so our loue to him makes vs present with him to cleaue vnto him, and to follow him. His loue causeth him to thinke on vs, and our loue maketh vs to thinke on him: So that hee which in heart is present with him, and doth meditate and thinke often on him, may bee assured that the loue of GOD is in him. It is true, a man cannot but bee where GOD is, because hee is euery where; *Doe not I fill heauen and earth, saith the* LORD? Yet this presence is rather absence, when our heart is absent; euen as his presence is but absence, if his loue be absent: A friend is then present, when hee is at hand to helpe, and his thoughts are to relieue; and hee loues truely, whose heart is present with his *Loue* continually, not letting it to slide out of his memory.

The fruits of loue Diuine & Humane.

Ier. 23. 24.

Presence in case is as absence.

Seuenthly, hee that is not fickle and inconstant in his deuotion and

7. Note.

deuote affection vnto GOD, may know that hee loues him truely: I say, if hee loue, like a true friend,

Pro.17.17. *At all times*, as wel when the whether is foule as faire; in winter, as well as in Summer; when the heauens are

True loue is cõstant. blacke, as well as when the Sunne doth shine: For onely true loue is constant, it accounteth nothing hard, nothing grieuous, and intolerable.

Plautus. *Fel, quod amarum est, id mel facit:* It will make gall, which is bitter, to bee sweete as hony: *Periculis insultat, mortem irridet: si amor est, vincit omnia:* It contemneth dangers, it scorneth death; if it bee true loue, it ouercommeth all things, insomuch that though the louer may bee kil'd, yet *Inuictus moritur*, hee dies vnvanquished: as wee see in the

The praise of the Martyrs. Martyrs, whom neither pleasure, profite, nor promotion, on the one side; nor any torture, or cruell kinde of death on the other; could beguile, inueigle, astonish, or deterre: But through their loue (by Him, that did enable them) they conquered

quered, and contemned all things, stucke fast to GOD.

Eighthly, the keeping of GODS Word (in the minde to remember it, in the heart to beleeue and embrace it, and in the life to liue by it) and a contention of Spirit to obey his Precepts, is an infallible argument of true loue vnto him. *This is the loue of GOD* (saith Saint *Iohn*) *that wee keepe his Commandements:* A child by obedience demonstrates his childe-like affection vnto his parents: Hee shewes his loue and loyalty to the King, which makes account of his Edicts and Lawes: In vaine doth a seruant say hee loues his Maister, except hee bee carefull to obey his will. So then, hee that liues in any knowne enormity, and preferres his gaine, pleasure, credite, and fauour with men to GODS Commandements, doth plainely shew that hee wants the loue of GOD: without which his Loue, his Baptisme, hearing of Sermons, receiuing the Communion,

8. Note.

1. Ioh. 5. 3.

No loyalty, no loue.

and all his faire shewes will stand him in no steed, but rather further his condemnation: And one thing more I adde; although hee do many deeds, in appearance good, and seeme to keepe sundry precepts, yet it is not of loue vnto GOD (without which his doing and keeping shall not bee remembred in the world to come) but for some other reason, if hee shall in the meane while addict himselfe vnto some one sinne, which hee knowes to bee a sinne: For the power of true loue is such, as it will moue a man to humour his friend in euery lawfull and conuenient thing: and he giues not his heart, that is disposed to thwart and resist him (especially being his *Gouernour*,) in anyt hing, that's honest, and not vnseemely: But GOD is our Supreme Moderator & LORD, and all his Commandements are lawfull and good: For his *Will* is the rule of Law, and reason; and all his Commandements ate according to his will.

Good deeds are, without loue, of little or no account.

The vertue of true loue.

GODS Will the Rule of Law.

To

To conclude, GOD will be loued in his *Church*, in his *Ministers*, in his *Children*, and finally in that his beloued Sonne CHRIST IESVS, so as that they, which hate these, loue not him. 9. Note of true loue.

First, for the *Church*, by which I vnderstand not so much the *Catholique Church*, (which is the Mother of vs all, and which whosoeuer loueth not as his MOTHER, loueth not GOD as his FATHER, and so will proue himselfe to bee some *Bastard-plant*) as I meane all *True visible Churches*, or Congregations: And such I call *True*, which GOD hath honoured with *True Doctrine*; or meanes sufficient vnto saluation, and with such men, as haue a *True Power*, or authority, to Minister, and Dispense the same. Now heere, I say, whosoeuer loueth such a Church, because shee is such a Church, whosoeuer loues her for GOD, and in GOD, without doubt it argues his loue to GOD. Hee that loues a Ring for the *Diamond*, GOD is to bee loued in his Church. Euery true visible Church is to bee loued. The mark of such a Church. A Similitude.

that is set in it, or for the worke-man, that made it, questionlesse hee loues the Diamond, and the Worke-man much more: So certainely, hee that loues a Church for the Word and Sacraments, and power of GOD, that is in her, and because shee is the Church of GOD planted by his gracious blessing, doth much more loue GOD: Surely that thing, for which wee loue an other thing, that wee cannot hate, but loue.

On the contrary, if thou shalt hate a true Church of GOD, how dwelleth the loue of GOD in thee? Thou wilt say, I know, that if thou wert assured that shee is a true Church, thou wouldst not hate her, but ioyne vnto her. I say, againe, art thou sure that the Church, which thou hatest, is false? If thou beest sure of it, if thou darest pawne thy soule vpon it (but be sure thou beest sure) then auoide her, depart out of her, giue her a Bill of Diuorcement, let her go: But if thou beest not sure,

Marke this well.

ſure, hate her not, leuer not thy ſelfe from her. Wilt thou hate and leaue her moſt certainely, whiles thou art not certaine what to iudge of her? Thou doſt not ſee her Truth; but canſt thou ſpye her falſhood? A blind man cannot ſee the Sunne at Noone, but they which can ſee, may ſee her: But what if a man bee ſo blind, as that, becauſe hee doth not ſee the Sunne himſelfe, therefore he thinketh the Sunne is ſeene of none? And what if thou, with a few more, as blind as thy ſelfe, doſt hate and forſake a Church, becauſe yee do not ſee her Truth? I ſay, what if all her *Siſter-Churches* in *Europe*, beſides your ſelues (which were borne within her iuriſdiction for the moſt) will ſay ſhee is a true Church of GOD? Whether are they to be beleeued or yee? Or do yee thinke that all they are blind, and that ye are the onely men, that ſee?

Well let vs beware, if we think that we loue GOD, let vs ſhew our loue vnto him by louing of his Church.

God is to bee loued in his Ministers.

Secondly, God is to bee loued in his *Ministers*, which are called the *Men* of God, and *Saints*, by reason of their holy Office and authority, which God hath sanctified and set apart vnto himselfe: And this their Function and Ministery, is not onely *Sanctifyed*, but *Sanctifying*, and *Sauing*. Now whosoeuer doth loue these Saints, *as Saints*, doth loue God the Sanctifier of them: Hee that loues this Office simply, doth loue him that hath ordeined it: Hee that loues the man of God in this Name, doth vndoubtedly loue God the Maister. Hee that loues a Minister meerely for his Ministery, or as Saint *Paul* exhorteth, *For his worke sake*, hee, no question loueth God, whose seruant hee is, and for whom hee worketh. On the contrary, they that loue not the Minister for his Office and Labours, but rather malice and molest him, because hee Preacheth the Truth, which they distast; or confuteth errours, that they foster; or reproueth their

Act. 13. 14. 1. Tim. 4. 16

A Minister is to be loued for his Office.

1. Thess. 5 13.

Contemning of Ministers for their Office, or faithfull dealing is to contemne God.

their sinnes, which they delight in; as ignorance, pride, drunkennesse, prophane swearing, violating the Saboath, contempt of the Ordinances, and Church of GOD: these men without doubt are offended at GOD, and did hee come himselfe in the shape of a Man, they would deale with him, as they deale with his Messengers. But thou wilt say, thou for thy part dost loue thy Minister; I aske thee, Dost thou loue him euen because hee is thy Minister, because hee hath authority ouer thee in GOD, for the benefite of thy soule? If thou dost loue him simply in this respect, (but do not delude thy selfe) surely thy case is good, thou louest GOD; Receiuing him, thou receiuest GOD: But to loue a Minister, for his Parentage, Alliance, Riches, Aduancements, and such worldly considerations, is no token of loue to GOD, it is not to loue the Minister, but some circumstances belonging to him. The loue of the man for his Office,

How a mã shold loue his Minister.

Office, or for his carefull execution of it, is Diuine, a note of loue indeed vnto GOD: And to contemne, or persecute, him, for his very place and power, or the faithfull dischargement of it, is diueliſh, and argues the loue of darkeneſſe: Hee that that hates the ſeruant, how can hee loue the maiſter? They that hang head, looke vnder the browes, ſtampe, and ſtorme, at them, that deliuer but their Maiſters errand, euen for the very doing of it, they do it to the Maiſter, that did appoint and ſend them: And refuſing or diſgracing the men, they diſhonour their Maiſter.

Who are GODS true Miniſters.

But when I ſay GOD is to be loued in *His Miniſters*, miſtake not the men: For thoſe are his *True and Faithfull Miniſters*, which are *ſent* by GOD, and who deliuers their *Maiſters Errand*, and not in ſteed thereof their owne errours. For though hee ſhould deliuer GODS Meſſage, and adminiſter the Sacraments, yet if he haue no power, no authority,

authority committed vnto him by GOD, hee runnes vnsent. And though he haue a sending, yet if hee do not that Message, which GOD appoints him, but brings some * *Nouelty*, coyned in the braine of man, hee abuses his power; if hee defile, or mangle, the Sacraments, hee transcends his bounds, and transgresseth his authority, and therefore is to bee reproued, and auoyded.

* Such, I meane, as ouerts the grounds of Faith, or good Manners, and which sets the *Church* in an vproare.

Thirdly, GOD is to be loued in his *Children*. All godly men haue the Name of GOD called vpon them, and a new Nature created in them, and are become holy; through the worke of the HOLY SPIRIT in them. Now hee that loues a godly man for his godlinesse, a Saint for his Sanctimony, a new Man, for his new Nature; questionlesse, the same man loues GOD, who is the Authour of it. On the contrary, *if any man say, I loue GOD, and hate his brother, hee is a lyer, For how can hee, that loueth not his brother, whom hee hath*

GOD is to bee loued in his people.

1.Ioh.4.20.

hath seene, loue GOD *whom hee hath not seene?* Hee that hates, dislikes, and persecutes his brother for the Truths sake, for Vertues sake, for that new Nature which his FATHER hath created in him, and becauſe hee liues not ſo riotouſly, as himſelfe, doth hate, diſlike, and perſecute the FATHER Himſelfe. Therefore CHRIST ſaith; *Saul, Saul, why perſecuteſt thou mee?* Whereas not hee perſonally; but his Seruants and Confeſſours, were perſecuted of him. And if this bee true, which is moſt true, That *Euery one, which loueth him, which did beget, loueth him alſo, which is begotten of him:* Then certainely hee, which hates him, which is begotten, hates him alſo, which did beget him. Let men therefore take heed; for he that loues GOD, cannot but loue a good man for GOD: and hee that hates the godly, hates GOD, whoſe Image hee ſuſtaines: He that hates true Deuotion, true Zeale, and a Sober Conuerſation in man, will neuer bee able

Hatred of godlineſſe is the hatred of GOD.

Acts 9.4.

1. Ioh. 5.1.

able to excute him of hatred vnto GOD the Worker of them. There is a brood of men (or of diuils rather, in the shape of men) such as *Dauid* speakes of, which are aduersaries to their Neighbours, *Because they follow goodnesse:* These are enemies to GOD, whatsoeuer they thinke of themselues: Of such the Psalmist speaketh, when hee saith; *Surely GOD will wound the head of his enemies, and the hairy pate of him, that walketh in his sinnes:* And againe, *They that hate Syon shall bee all ashamed and turned backeward; they shall bee as the grasse on the house tops, which withereth afore it commeth forth.* It were good for them therefore to take vp betimes, and to turne their hatred into loue. Psal.38.20. Psal.68.21. Ps.129.5.6.

There is, I confesse, much loue in the world, such as it is; Naturall loue, Ciuill loue, Domesticall loue, Matrimoniall loue, Fleshly loue, Worldly loue, Pot-loue, Humane loue, but little *godly charity* is seene among vs: For who loues godlines in Many sorts of loue, yet little true charity.

in a man? Who seekes GOD in his Neighbour, Friend, Childe, Seruant, Familiar? Who studies and striues, that Religion, Iustice, and true Christianity should flourish in his Children, Seruants, Friends, and Neighbours? I doubt not but *Turkes*, *Moores*, and other Pagans, loue Religious and true *Christians* sometimes, as I am perswaded some of our Marchants, and their Factors are, that liue and trafique with them? But loue they their *Religion*, do they loue them for their *Christianity*? No, no: they could wish them as superstitious, as themselues: If therefore thou wilt giue an infallible demonstration of thy loue to GOD, loue thy brother for GOD, and in GOD, loue his Piety, his Christianity, and pray that the Kingdome of GOD may be planted, and established in him.

A Turke may loue a Christian, but not his Christianity.

And as all men should shew their loue vnto GOD by louing of his people: so especially the *Ministers* of GOD; which they shall doe by their

How Ministers should shew loue to GOD.

their dilligent and faithfull feeding of them. Therefore our LORD will haue *Peter* expresse his loue vnto him by feeding his Flocke: *Peter* (saith he) *louest thou mee? Feed my Lambs, feed my Sheepe, Feed my Sheepe: Pasce mente, pasce ore, pasce opere, pasce animi oratione, verbi abhortatione, exempli exhibitione.* Feede them (saith *Bernard*) with thy minde, Feed them with thy mouth, feed them with thy worke, feed them with the prayer of thy heart, with the exhortation of the word, with setting them a good ensample. *What other thing* (saith Saint *August.*) *is this, If thou loue mee, Feed my sheepe, then if it had bene saide; If thou loue mee, do not thinke to feede thy selfe, but my Sheepe; Feed them as mine, not as thine; seeke my glory in them, not thine, my Lordship, not thine, my gaines, not thine*: Which speech when Saint *Paul*, (as *Chrysostome* speaketh) had heard was vttered to Saint *Peter*, hee studied to declare this loue (μετ' ὑπερβολῆς) euen in the superlatiue degree: And vndoubtedly

Ioh. 21. 15. 16. 17.

Serm. 2. de resur.

Aug. in Ioan. tract. 123.

Chrysost. præfat. in Epistolas.

What Minister doth truly loue GOD.

doubtedly there is no Minister, which doth truely loue GOD, but hee will bee carefull to feed the people of GOD, which are the *Sheepe of His Pasture*, committed to him, and *Depending on him*. And hee, that onely looketh after the Fleece, but leaueth his Flocke at sixe and seuens, doth bewray his loue of the world, but declares no loue to GOD.

Psal.100.3. 1. Pet. 5.2.

Finally, GOD will bee loued in his Sonne IESVS CHRIST, the Sonne of the Virgine *Mary*: *For he that hateth me* (saith CHRIST) *hateth my* FATHER *also*. *Except yee beleeue that I am* HEE, *yee shall die in your sinnes*. Which shewes the fearefull estate of vnbeleeuing *Turkes*, *Iewes*, and *Pagans*. And most worthy is hee of our loue: For hee is *White and Ruddy*, *the chiefest of ten thousand*, *and wholly delectable*. Being GOD hee hath married our flesh, Hee came downe from heauen, that wee might go vp to heauen; Hee serued, to make vs free; Hee became poore, to make vs rich; Hee was made

GOD must be loued in CHRIST. Ioh. 15.23. Iohn 8. 24.

See 1. Cor. 16.22.

Cant. 5.10. 16.

made a curse, that wee might bee blest; Hee died, that wee might liue; Hee was Crucified, that wee might bee Crowned: And that our loue vnto him might appeare true, let vs try it by these two notes. Gal. 3. 13.

First, by our care to know and keepe his Lawes euen to the death. For, saith CHRIST, *If yee loue me, keepe my Commandements: Hee that keepes them lones mee, Hee that lones mee not, keepeth not my words.* If wee breake them at our pleasure, and preferre our gaine, or gaming, or any thing else to them, truely wee loue him not: For did wee indeed loue him, wee would bee loath to offend him, and would make more estimation of Him and his Word, then of any earthly thing. 1. Note of loue to CHRIST. Ioh. 14. 15. 22. 23. 24.

Secondly, try thy loue to CHRIST by thine endeuour to bee *Like* him: For true loue causeth imitation. CHRIST was the mirrour of Mercy, very Meeke, Humble, Patient, and Zealous of GODS Glory: Hee went vp and downe doing good: 2. Note of loue to CHRIST.

Hee prayed for his persecutors, FA-
Luk. 23.34 THER *forgiue them.* Canst thou for
CHRIST pray for thine enemies?
Col. 3. 13. CHRIST forgaue thee, wilt thou
for CHRIST forgiue him, that
wrongs thee, that reuiles thee to thy
face, that bites thee behind thy
backe, that scornes thee, hates thee,
troubles thee? If thou dost, thou lo-
uest him; but if thy heart bee so
great, thou wilt not, where is thy
loue? For vnderstand thus much,
where CHRIST is loued, there
CHRIST loues, where CHRIST
loues there he liues, and where hee
liues, there the flesh, with the lusts
Ioh. 14.21. thereof dies; so then hee that liues
out of Charity, in the spirit of ran-
cour, hatred, and reuenge, and will
not controule his corruptions, hee
is not CHRISTS, CHRIST liues
not in him, he liues not in CHRIST,
he loues not CHRIST, hee loues
not GOD, but is in the state of
death, how well soeuer hee concei-
ueth of himselfe: For tell me, dost
thou thinke that CHRIST liues in

an

an heart of Oake, of Adamant? No, no, but in an heart that is humble, meeke and louing. And what thankfulneſſe, what loue is ſhewed vnto CHRIST, when thou wilt not pardon him, whom CHRIST doth pardon, when thou wilt not forgiue him, whom CHRIST hath died for, when thou wilt not vouchſafe him thy pardon, to whom CHRIST hath giuē himſelfe, when thou, I ſay, thou wilt not forgiue, CHRIST hauing forgiuen thee, and hauing giuen Himſelfe vnto thee, yea and thy ſelfe vnto thy ſelfe, for by thy ſinnes thou hadſt loſt thy ſelfe: Certainely therefore thou muſt forgiue for CHRIST, or elſe (beleeue it) thou doſt not loue CHRIST.

We ought to forgiue one another.

Let vs therefore deale truely with our ſelues, examining our hearts and practiſes by the fore-named notes, and wee ſhall eaſily ſee whether the loue of GOD, and of his Sonne CHRIST IESVS bee in vs; or whether the loue of the world, and of our ſelues, beare ſway

with in vs. And so much concerning the *Loue* of GOD, to which we are exhorted.

The reasons of the exhortation.

The reasons, which the Psalmist vseth to perswade vs to this duety, follow: One is drawne from the *Louing* and courteous dealing of GOD with them, that are faithfull in their loue and seruice to him; the other is taken from the *seuerity* of his *Iustice* against those, that out of pride and obstinacy cast of his yoke, and care not for to loue and serue him.

1. Reason.

The former is set forth in these words, *The* LORD *preserueth the faithfull:* A man may bee said to bee faithfull in a double sense: First he, that beleeueth in GOD, and giues credite to his Word, is a faithfull man; and to this Faith, diffidence, and incredulity is opposed; and by this kind of faith a man laies hold vpon the mercy of GOD in CHRIST for his Iustification. Secondly, hee that may bee beleeued for his truth, hee that is iust and true in

A man is said to bee faithfull in two respects.

in his words and dealings, is a faithfull man: For faith (*Fides*) is of, *fio*, to be done: *Fac quod dicis, & fides est*, do what thou saist, and it is Faith, saith Saint *Austen*. *Then* (saith *Gregory*) *are wee truely faithfull, if what wee promise in word, wee performe in deed.* To this kind of faith, treachery, falshood, and hypocrisie is opposed: So that he that doth truely loue GOD, and is a faithfull keeper of his Doctrine, and forgets not his promise to him in his *Baptisme*, but is carefull and studious to performe it, hee may bee said to bee a faithfull man. Such a faithfull man was *Caleb*, *Who followed* GOD *still*, and had another Spirit, then those tempting and disobedient *Israelites* had, which were not suffred to enter into Canaan. Such a faithfull man was *Moses*, who was faithfull in GODS House: Such a one was *Dauid*, of whom GOD spake saying; *I haue found* Dauid *the son of* Iesse, *a man after mine owne heart, which will do all things that I will*: Such

Neh. 9.8.

Num.14.22 24.

Heb. 3.5.

Act. 13.22.

Luke 1. 6. were *Zacharias* and *Elizabeth*, that walked in all the Commandements, and Ordinances of GOD, without reproofe: Finally, such were all the Martyrs of CHRIST, who rather then they would betray his truth, and make shipwracke of their faith and conscience, indured all manner of torments, and refused no kinde of death which was deuised for them.

Now those that are thus faithfull, GOD doth *preserue them*, saith *Dauid*: Sometimes hee preserues them by vouchsafing them deliuerance from dangers (as in his Wisdome he sees conuenient) whiles they liue heere; as hee preserued *Noah* in the Floud, *Lot* out of Sodome, *Dauid* in many dangers, *Daniel* among the Lyons, the three Confessours in the fire; our *Religious King*, with many others, from that infernall *Powder-plot*, of the *Papists*; and infinite are his fauours of this kind. But further, hee preserueth the faithfull as concerning their soules, and the spiri-

2. Chron. 16.8.9.

Nouemb.5. 1605.

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ruall and eternall happineſſe of both body and ſoule: For hee hath engrauen them vpon the palmes of his hands. Hee will *Neuer turne away from them, to doe them good*, but gards them by his power through faith (as Saint *Peter* teacheth) vnto ſaluation, that in the end they ſhall attaine to the end of their faith, the felicity of their ſoules without end. Iſa. 49. 16. Ier. 32. 40. 1. Pet. 1. 5. 9

This ſhould ſtir vs vp to loue this good GOD, and to ſhew our ſelues faithfull to him in our ſeruice; the Crowne of life is promiſt to the faithfull, wee deſire faith of GOD, and exact it of others, let vs then bee faithfull our ſelues. This faithfulneſſe may bee demonſtrated fiue waies. Reu. 2. 20. 5. Notes of faithfulneſſe.

Firſt, by being carefull to know the will of our Maiſter, and diligent to keepe all his Precepts: For if wee will not endeuour to pleaſe him in all things, but will bee *Licentious Libertines* in ſome things, wee are very *Herods*, hypocrites and diſſoyall, our hearts are not vpright with 1. Note. Mark. 6. 20

Him, but do go an whoring after our owne desires: Hee is no faithfull seruant, which will do but what hee list himselfe.

2. Note. Secondly, faithfulnesse is seene in trouble: *If thou bee faint in the day of aduersity, thy strength is small.* Pro.24.10. A friend that forsakes in affliction, was no friend, but of himselfe: So hee that shall forsake GOD, deny his Truth, embrace errours, by reason of persecution, doth betray GOD to his power, and shewes a false and vnfaithfull spirit hath possest him. *Senec.* *Fidem nemo vnquam perdit, nisi qui non habet:* No man euer looseth faith, but hee that hath it not: For Faith (if it be not feyned) is very valorous and trusty: *Cic. l. 2. Rhet.* *Nulla necessitate ad fallendum cogitur, nullo corrumpitur præmio:* It is compelled to falshood by no necessity, it is corrupted by no reward; *Vre, cæde, occide;* Burne, beate, kill, do what you will, it will not perish: It is like *Camomill*, which being troden vpon smels the better: or like the *Chrysopræsus*, which (as

Zanchy

Zanchy writeth) shines more cleerely in the darke, then in the light. *Lib.3.de Met.ter. c.6.*

Thirdly, a faithfull seruant will delight to saue his Maisters gaine, and is glad to see his Maisters customers increase; euen so hee, that is faithful-hearted towards GOD, will reioyce to see his Kingdome flourish, his Word receiued, his Lawes obserued, his graces esteemed, and his *Customers* or *Chapmen*, that come to buy them of him, multiplied. 3. Note. Isai. 55. 1.

Fourthly, if a Maister shall allow his seruant time to dispatch all his owne businesses, but withal appoint him a certaine time to doe him seruice in: if this seruant shall not onely spend his owne time (alotted him by his Maister) as hee list himselfe, but will also mis-spend that time, which his Maister commands him to spend for him, mis-spend it (I say) in idlenes, leudnes, gaming, wickednes or otherwise vpon himselfe, and not vpon his maister, this seruant is vnfaithfull to his maister, and (as I thinke) 4. Note.

thinke) if hee will not breake this custome, his maister will not keepe him, but turne him packing. So are those vnfaithful vnto God, that prophane his holy *Sabboth*, which hee hath sanctified for himselfe, by their merchandising, gadding, gaming, rioting, and such prophane behauiour. And I feare, that if they will not mend these manners: *Sed vox faucibus hæret.* On the contrary, they that are carefull to spend their maisters time in their maisters *worship*, as in prayer, reading, hearing, meditation, singing of Psalmes, doing the workes of mercy, and the like, these shew themselues faithfull to him: and as they are carefull to keepe his Sabboth on earth before him, so shal they certainly celebrate an euerlasting Sabboth in heauen with him.

Marke this well. Of prophaning the Saboth day.

5. Note. Finally, a seruant is not therefore to be counted faithfull, because hee is entertained in his Maisters house, and weares his cloth, and eates his meate, and heares him speake: For say he be not afraid to displease him, suppose

suppose he shall corrupt and peruert the mindes of any of his fellowes, and bring them to be stout and saucie, or lazie and vntrue; and imagine he doth secretly cõspire with his Maisters foes, and do seruice vnderhand, or openly for them, will yee say that this is a faithfull seruant, or rather a *Falſ-hearted* and wicked *Knaue?* So, euen so a man is not presently to bee counted faithfull and true to God, because he is admitted into his House, which is the Church, because he is baptized, which is his liuery, because hee is called or reputed his seruant, because hee receiues the Sacrament, which is (as it were) his bread, because he heares his maister speake vnto him in his Ministers. For we may say of a Christian as Saint *Paul* saith of a Iew, and of Baptisme, as he speakes of Circumcision. *All they are not Israel, which are of Israel: neither are they all Children, because they are the seede of* Abraham. *He is not a Iew which is one outward; neither is that Circumcision which*

1.Tim.3. 15.

Rom.9.6.7

Rom. 2. 28. 29.

which is outward in the Flesh: but he is a Iew, that is one within, and the circumcision is of the Heart, in the Spirit, not in the Letter, whose praise is not of Men, but of God. So we may say, euery man is not faithfull vnto God, that is counted or called Godly, but he that proues his heart and practises vnto God. He is not faithfull, that is come of faithfull parents, vnlesse he partake with them in their faith, as well as in their flesh. A man is not indeed a Christian, because hee is so named, or reputed, except he be flesh of Christs flesh, and bone of his bone, except he bee annointed with the Oyle of gladnesse, and haue the Spirit of Christ to rule him. Neither is that Baptisme which stands in water onely, (*Flumine, non Flamine:*) For true Baptisme is to be baptized with the Holy Ghost and Water, with the bloud of Christ as well as with water. Neither hath he any benefite by the Sacrament, that doth not receiue (*Panem Dominum*) the Lord, who is the bread and staffe of our

Who is a true Christian.

What true Baptisme is.

our soules, as well as (*Panem Domini*) the bread of the Lord, which the Lords Steward doth dispense vnto vs. Those therefore, that feare not Gods displeasure, that would seduce his seruants from their allegeance to him, that are at a league (as it were) with sinne, and conspire with Sathan, and doe him seruice, all these whatsoeuer, notwithstanding their place in the Church, their hearing of Sermons, their comming to Church, and receiuing of Sacraments; and al-be-it they bee called Christians, and called godly, the truth is, they are not faithfull vnto God, but false-hearted wretches. On the contray, those are truly faithfull which truly feare God, which counsell and encourage their fellowes to bee faithfull to him, and which doe truly hate Sinne, Sathan, and the World, and are at no league or couenant with them, but keepe continuall watch and ward ouer their hearts, lest they should bee surprised and drawne away.

Who truly faithfull.

And

And thus we haue seene the first reason that *Dauid* vseth to moue vs to the loue of God, because he preserues them that are faithfull to him: and therefore if we desire his preseruation, or if we will shew our selues thankfull to him for preseruing vs, or if we doe take delight in that his so sweet & good disposition, who is by nature prouident ouer, and carefull for those that loue him, and are faithfull to him, it behoues vs much to loue him: and let vs bee assured, that except we loue him truly, we do not truly loue *our selues*; but certainly we doe cleane forget our selues, if we forget to performe this duety to him: yea, wee haue lost our selues, vnlesse wee haue him to liue in our hearts by loue. O *Loue*! what shall I speake in thy commendation? *Magnaes, & praeuales*, thou art great in power, and preuailest. Thou art *strong as Death*, powerfull as the graue, thy coles are fiery, thy flames violent, the waters cannot quench thee, the flouds cannot drowne thee, thou

The praise of Loue.

Can. 8. 6. 7

thou doest subdue mine vnderstanding for God, thou bringest mine ambitious and vnruly conceits into bondage vnder Christ, thou leadest me *Captiue*, yea thou kilst me, that he may liue within me. Thou art a *Fire* to purifie my minde from drosse by meditation on him. Thou art a *Light* to comfort and enlighten my soule with those louely vertues that waite vpon thee. Thou art *Hony* to sweeten my soule with the feeling of Gods fauour, and to make sweet vnto my soule, those ordinances of life and godlinesse which hee hath erected in his house. Thou art *Wine* to make my soule glad by enioying my God, my Sauiour, whose goodnesse is equall to his greatnesse, both of them infinite and vnmatchable. If I loose thee, I loose my selfe, my soule, my Sauiour. If thou liue in me, I liue my selfe, nay I dye, but God my Lord and Sauiour doth liue within me.

Loue a fire

A Light.

Hony.

And Wine

And this is the Psalmists first reason to incite vs to the loue of God.

The

The second reason of the exhortation.

The second is taken from his seuere iudgments against the *Proud*, which will not stoope to God and his Law, but are disobedient to him, and by their pride and insolency trouble and misuse other men better then themselues. The Psalmist saith; God *Rewardeth abundantly the proud doer*: that is, hee punisheth him for his pride with manifold and grieuous punishments.

Ecclus. 10. 7.

What pride is.

Pride (which is hatefull before *God* and *Man*, as *Syracides* speaketh) is a certaine vice, or swelling of the heart, whereby we count our selues worthy of more honour and dignity then there is reason, by reason of an ouer-weening opinion of our selues, imagining that we haue those good things which we haue not indeed, or that we haue them in greater measure then we haue.

Now a man may shew pride either against God, or against man.

Pride is against *God* and *Man*.

Against God, pride is shewed many waies, some whereof I will declare, that the madnesse of men may

may appeare vnto you. As first, when a man imagines himselfe to be God, and would be so conceited of men, as *Caligula*, who (being an open mocker of all religion) at length fell to thinke there was no other God then himselfe. Secondly, when men imagine, that what they haue, they haue it of themselues, or that, if God giue them any thing, it is for their deserts. Thirdly, when men in their hearts say: *He shall not raigne ouer vs, who shall controll vs?* and so contemne the ordinances of *God*, his *Word*, his *Sacraments*, his *Ministers*, their *Work*. their *power*. Fourthly, whē a wan shal thinke he is perfect, breakes not the Law, and is able to do good deeds, whereby he shall merite euerlasting life for the worthinesse of them. Fiftly, when men imagine they can doe good workes by their owne strength: or when in heart they say, we will do this and this, who shall let vs? we will goe thither, or thither, who shall hinder? Sixthly, when men will disobey the will of

1. Note of pride against *God*

2. Note.

3. Note.

4. Note.

5. Note.

6. Note.

Thou art vnworthy to pray to God, but God is worthy to whō thou shouldst obey. Psal. 50. 15 Mat. 11. 28 7. Note.

God vnder pretence of humility, as they that plead for their prayers to the Saints in heauen, because they say, it is a point of humility, to come to so great a King by such meanes: whereas God saith: *Call vpon me in the time of trouble.* And Christ accordingly, *Come vnto me yee that are heauy laden, and I will ease you.* Lastly, when men will murmure against God, and are angry with him when he doth afflict them.

Of pride against Man.

When men make great outward shewes, & braue it in costly apparell, of purpose to bee counted better men then they are, it is very

Pride against Man discouers it selfe many wayes: for the proud person enuies the good of another, as if he deemed himselfe either onely worthy, or else the greatnesse of others to hinder his. He will acknowledge no superior, nor equall by his good will, as *Agamemnon* and *Pompey*, he vseth his equals as inferiors, his inferiors as seruants, his seruants as beasts: hee thunders, lightens, crackes, threatens, his words are great, his lookes bigge, he is mad if he be not applauded: and as for humling himselfe to any man sincerely

cerely, he knowes not how: if hee giue backe, it is but to fetch a better leap: if hee stoope a little, it is but to vant and climbe the higher. If he be below, he will not patiently tarry till one come and bid him sit vp higher; but he will worke by indirect courses, as by bribes, or slanders, or (it may be) poysons; nothing being so horrible in his eye, as a meane or low degree. And when he is climbed vp, he pluckes vp the ladder after him, if he can, that no man shall come vp after, or but such as he pleaseth.

pride. So painting of the face to bee thought a beautifull creature, not being so, is very pride.

To these proud and haughty persons God opposeth himselfe, these he *resisteth*, these he throweth from their pinnacles, and tumbles downe head-long, shakes with his whirle-windes, strikes with his lightnings, beats with his thunder-claps, turnes vp their roots, and punisheth them (when he pleaseth) very seuerely, openly, and (as *Dauid* saith here) *Abundantly*. But let vs see some iudgements of God vpon the *Proud*.

1. Pet. 5. 5.

2. Pet. 2. 4. Iude 6. Gen. 3. 5. 6. Gen. 11. 4. 9. 1. Sam. 17 10. 45. 50. 51. Isaiah. 10. 12. 13. Isaiah. 37. 36 38. Dan. 4. 27. 28. 30. 31. 34.

The wicked *Angels* for their pride were banisht out of heauen, and are vnder wrath. When our *first Parents* would haue been check-mate with God by pride, they brought a downfall of themselues and children. The builders of *Babel* for their pride were scattered, and their tongues confounded. *Haman* by pride brake his necke. God ouerthrew that vaunting Giant *Golias* by *David*, then when he was in the top of his iollity. God threatned to visit the fruit of the proud heart of the King of *Assur*, *Senacherib*, and his glorious and proud lookes, becausse he said: *By the power of mine owne hand haue I done it, and by my wisedome, because I am wise*: and so he did, for by his Angell he kild in one night, an hundred fourscore and fiue thousand of his Army, gathered against *Hezekiah*, and not long after his owne sonnes, *Adramelek*, and *Sharezer* slue him as he was in his Idols Temple worshiping of *Nisroch* his God. Proud *Nebuchadnezzar* for his pride was banished

baniſhed the company of men, and depriued of his kingdome: and after, comming to better ſenſe, he could praiſe God, and ſay, That *thoſe which walke in pride he is able to abaſe.* Proud and bragging *Holofernes* by *Iudith* loſt his head: ſo likewiſe was that wicked and inſolent *Antiochus* met withall, as he had deſerued, his head being firſt well battered with ſtones, and afterwards cut off. The iudgements of God vpon *Pharoh* for exalting himſelfe againſt God, and in his people, were many, and famous. *Timotheus* the *Atcenian* neuer proſpered in any enterpriſe, after he had in his account giuen to the ſtate, often intermingled this ſpeech; *And in this fortune had no part*; ſo diſclaiming Gods prouidence, and ſacrificing to his owne nets. *Apryes* a king of *Ægypt*, which gloried that neither God nor Man could put him by his kingdome, was afterward ſtrangled. *Caphaneus*, when he had ſaid, that he would ouerthrow *Thebes*, *Inuito Deo*, whe-

Iudith. 6. 2 4. & 13. 8. 2. Mac. 1. 15. 16.

Nat. Comes Myth. l. 9. c. 25.

Guid. Iuuen. in Ter. Eun.

ther God would or no, was strooke with lightning. *Aiax* said, that *Cowards could win with the helpe of God: But I* (saith he) *wil win this glory without God:* not long after God punisht him by permitting him to kill himselfe with a sword, which he had receiued of *Hector*. *Herod Agrippa* for not giuing glory vnto God, when the people madly flatter him in their acclamation, *The voyce of God, and not of Man*, was suddenly smitten by Gods Angel, and eaten of wormes, and so ended his life. *Simon Magus* also to nuzzle the people in their fooliſh opinion of him, who for his wonders thought him to be a God, boasted that hee would flye into Heauen: and as he was in his flight, Saint *Peter* commanded the wicked spirit, by whose helpe he flue, to throw him downe, so that he fell, and was bruised to death. *Alexander* the great was also sicke of this disease: for he practised with the Priests at the Oracle of *Hammon* to be pronounced the

Act. 12. 22. 24.

Ioseph. Antiq. lib. 19. c. 17.

Sonne

Sonne of Iupiter: but not long after hee was wounded in *India*, which made him confesse hee felt the infirmities of a man, and a little after being returned to *Babylon*, as he was there in all his pompe and iollity, he was poysoned in a banquet after supper, and so dyed. *Empedocles* desirous to be counted an immortall God, threw himselfe into *Ætna*, where he perished. *Domitian* likewise was so blinded with pride, that he would be called a God, and worshipped: but how did God reward him? He was slaine of his seruants with daggers, by his wiues consent, in his priuy chamber: his body was buried without honour, his memory cursed, and his trophies defaced. *Demetrius*, *Alexanders* successor, was by the fooliſh *Athenians* entitled a *Sauing God*, and had a Priest to doe Sacrifice vnto him, which honour he liked well of: but how did God like of it? He spoyled a number of his ships with his windes, he ouerthrew him in battell by *Salenchus*, and after this

this suffered him to stuffe himselfe so ful with vittails, that he burst in sunder. To all these we may adde those, that haue by their deuises counterfeited lightnings and thunders, that they might be feared as Gods, as did *Alladius*, a king of the *Latines* before *Romulus*, and a certaine king of *Elide*: both which were notably punished for their insolency by that God into whose throne they would haue aduanced themselues. For *Alladius* had his house fired with true lightning, and ouerthrowne with a tempest of raine, together with the ouer-flowing of a pond hard by it: so that he perished by fire and water, being both burnt and drowned all at once. The other was destroied with a thunder-bolt from heauen, and so suffered a iust punishment of his wicked pride. Histories furthermore report, how Queene *Venda*, daughter to *Gracus* the famous King of *Poland*, out of her proud & stately nature, refused to be ioyned in marriage with any; and at length, least her

Dionys. Halicar. l. 1. Antiq. Rom. Diod. lib. 4.

Herbut. Hist. Polon. lib. 1. c. 6.

her fortunate gouernement should bee disgraced by some vnlucky misshap, and so her pride eclypsed, to preuent this feare, desperately cast her selfe from an high bridge into the Riuer *Vistula*, and so suffered the punishment of her proud and stately minde, by a shamefull and base death. When *Ierusalem* was taken by *Herod* and *Sosius* there was a *Iew*, that had hid himselfe in a Caue with his wife and seuen children; to whom *Herod* offered both life and liberty, if hee would come forth: But hee, out of the pride and wilfulnesse of his spirit refusing this offer, first threw downe his children from an high Rocke, and brake their neckes, then flung his wife after them, and lastly cast himselfe after them; a fearefull spectacle of a proud and obstinate spirit. And, many waies doth the LORD meete with the pride of men; sometimes giuing them vp to hardnesse and impenitency of heart; sometimes bringing them into disgrace and open shame, and

Ioseph. de bel. Iud. l. 1. c. 12. 13.

Many waies GOD punisheth the proud.

and opprobry; sometimes suffring them to fall into other sinnes, whereby the lawes of men take hold of them, either to depriue them of their liues, or of their places, offices, and honours: One way or other hee doth vsually punish them, euen in this life, to say nothing of those punishments of the life to come. And his *mildest* and most *merciſull* corrections of them are, when either by cutting their combes, and abasing them by some notable affliction, hee teacheth them by his grace to confesse their pride, and to see their weakenesse; or when hee suffers them to fall into some grieuous sinne, at which by his grace, hee makes them to blush, and moues them to distast their proud opinions of their owne strength, and to seeke in all humblenesse of heart for his assistance and protection. By the former meane hee schooled *Nebuchadnezzar*: and by the latter Saint *Peter*, who by his fall did learne euer after, not to vaunt,

The milder kinds of GODS iudgemẽts vpon the proud are two.

Dan. 4. 34.

vaunt, or build, vpon his owne ſtrength, but to depend vpon the grace and aide of GOD.

Now the conſideration of theſe things teacheth vs theſe two duties. Firſt to deteſt, eſchew, and abandon pride; Then which nothing is more *fooliſh*, more *baſe*, more *inhumane*, more *impious*.

Oſorius de Reg. Inſtit. l. 5 fol. 151.

For what can bee more *fooliſh*, then not to ſee how fraile, and brittle, all the things of the world are, how ſoone all things are changed, and by what ſuddaine, and grieuous chances men are depriued of their riches, glory, greatneſſe, and life it ſelfe?

The folly of pride.

What can be more *baſe* and abiect then to haue the minde pinned and nayled to the ground, and not to looke on heauenly things and eternall, but earthly and momentany, and to bee puffed vp with wealth and honours, mortall and vaine things, that delight to flit, and change their Maiſters?

The baſeneſſe of pride.

What more *inhumane* and leſſe beſeeming

The inhumanity of pride.

beseeming the state of man, then to contemne and skorne others, and esteeme all as *Cyphers* in comparison of themselues?

The impiety of pride.

What more vngodly, then to glory of riches, honours, dignities, nobleneſſe of birth, wit, strength, beauty, vertue; as if they were not the free-gifts of GOD, as if men were not obliged to him for them?

The iniustice of pride.

Againe, what more *iniust* then pride? For a proud man ascribes more to himselfe then is due, and takes that from others, which is due vnto them.

Pro. 13. 10. Pride the mother of contentions.

What more contentious then pride? Therefore *Salomon* saith, *Onely by pride doth man make contention.* Pride hath euer beene a setter on foote of all hereſies and schiſmes, that euer were in the Church; and is a notorious *Make-bate* in Commonwealthes, Kingdomes, Cities, and priuate houſes. Harder it is for a man to keepe peace with the proud, then with any; and impoſſible it is for one proud person to agree sincerely

cerely with an other, except peraduenture in such a case as this, when as one, out of his pride, will endure no man to bee aboue him, and another being proud of humility, or humiliation rather, will not like that any should be vnder him: These two perhaps may liue friendly together, being though both proud, yet in a different respect.

Finally, what can be more mishapen and ougly then this vice of pride, which makes a man vnlike to GOD (whom to bee like is mans greatest Honour) and like to the deuill, who is the father of pride, and by pride ouerthrew himselfe? What more certaine signe and effectuall worker of any mans ouerthrow, then pride? *Pride goeth before destruction* (saith *Salomon*) *and an high mind before a fall.* What more hatefull and wastefull enemy to all vertues and all good things, a man hath then pride? By pride a man is spoyled of them all: Therefore as men take heed of Theeues, that rob and spoyle,

The ougliness of pride.

Pro. 16. 18.

A Similie.

August. spoyle, so and much more should wee beware of pride (*Quæ insidiatur bonis operibus, vt pereant*) which marres all good things, and turnes them vp side downe. If an humble man be proud of his humility, hee hath lost his humble minde, and is become puft with pride: If a man be proud of his beauty, he hath lost his true beauty, and is a beautifull foole. If a man bee proud of his wisedome, hee is become a foole; if hee bee proud of his wit, an *Asse* hath it in keeping; if hee bee proud of his pouerty, hee is rich in pride; if hee bee proud of his riches, hee is poore in piety. Now what a woefull and odious sinne is pride, which is not onely euill in it selfe, but it turnes the nature of good things, as (they say) thunder doth good drink, and as venemous beasts turne, whatsoeuer they eate into venome; so pride makes the proud man, turne all his thoughts, words, and workes into pride, whiles hee draweth and referreth euery thing to his owne praise

Pride a waster.

A Similie.

praise and honour. Thus pride becomes like a *moth*, or *worme*, which frets the cloath, and eates the wood, wherein it was bred. For pride springing of vertue corrupts it, and there is no good thing so excellent, which becomes not euill, so soone as this wicked vice hath tainted it.

Pride a moth.

It behoues vs therefore to fly this wretched vice, which wee cannot, vnlesse wee submit our selues to GOD and his Ordinances, vnlesse wee confesse him to bee the Free-Giuer of all good things we haue; vnlesse wee cut off that errour of conceipt, whereby wee thinke better of our selues, then there is reason; vnlesse wee seeke to GOD for his helpe; and finally, vnlesse we remember that GOD *resisteth the proud, but giueth grace to the humble*, and that *Pride* (as one prettely speaketh) *was bred in heauen, but hauing (as it were) forgotten which way it fell from thence, it could neuer afterward finde the way thither backe againe.*

The way to withstand pride.

Iam. 4. 6.

Hugo lib. 1. de anima.

Secondly, the consideration of Gods

Gods iudgements vpon the *Proud* should teach vs (as *Dauid* would haue it) to loue the LORD who, hates and punishes that sinne *abundantly*, that is, or ought to bee so odious to vs. Seeing therefore GOD takes part with vs against the proud, and by hating them shewes the goodnesse of his owne Nature, and in that hee plagues them, being ener the bittereſt enemies to his trueſt friends, it behoues vs, and the reſt of all GODS Saints to delight in GOD and loue him, and in loue to submit our selues vnto him. If we loue not him, wee do not loue our selues; but if wee loue him truely, wee do truely loue our selues, and wee are, (not in our owne opinion onely, but) truely beloued of Him; which is infinitely much more worth, then if all the world besides him did affect vs. Neither need wee care how ill the world thinkes of vs, if he thinke well of vs; as a sober and chaste woman cares not how other men are conceited of her, so be it

Hee that loues GOD, loues himselfe.

A Similie.

it her husband like well of her, and truly loue her: or as a loyall subiect, who makes more reckning of his soueraignes loue, then of the frendship of all the traitors in the world. Now the God of loue work and confirme this loue within our hearts, that we may liue and dye in his loue, and at length obtaine a full and finall fruition of him, whom we doe loue, receiuing the reward of our loue, the euerlasting life and happinesse of our soules, and that by the merits of that his *beloued* Son, *Iesus Christ* our Sauiour, to whom with the Father and the holy Ghost, three persons, but one *Euerliuing* & *Euerlouing God*, be all loue, and honour, all praise and power, now, and euer-more.

Amen.

FINIS.

ERRATA.

Page 25. l. 2. read commination. l. 3. read ſtreaming. P. 39. l. 11. read Laſ-ford. and whence. p. 58. and laſt line, read, if all.